Discourses of a Living Master

Ram Singh

Volume 10 August 2019

TABLE OF CONTENTS

01 Meditation Talk - 01 Aug 2019 - Morning
Every Time That We Do Simran, It Gets Added To Our Account — Our Balance Of Simran 01

02 Meditation Talk - 01 Aug 2019 - Afternoon
When We Can See Our Previous Births, We See All That We Have Done, And All That We Have Suffered 03

03 SATSANG - 01 Aug 2019 - Afternoon
The Bondage That The Soul Has In This World Is Only Because Of The Mind 06

04 Meditation Talk - 02 Aug 2019 - Morning
Our Duty Starts By Taking Initiation And Our Duty Ends When We Have Manifested The Master Within 17

05 Meditation Talk - 02 Aug 2019 - Afternoon
Love And Devotion Are Very Important — So, We Should Have Love In Our Devotion 19

06 SATSANG - 02 Aug 2019 - Afternoon
Satsang Is Indeed Very Powerful, But One Has To Bring It Into One's Own Life And Follow That 22

07 Meditation Talk - 03 Aug 2019 - Morning
The Surat Shabd Yoga Is The Only Study That Teaches Us How To Die While We Are Living 32

08 Meditation Talk - 03 Aug 2019 - Afternoon
One Of The Three Gunas Is Dominant In A Person And That Determines How His Behavior And All His Activities Will Be 34

09 SATSANG - 03 Aug 2019 - Afternoon
What Is There Now Is In Your Hands — What Is There Tomorrow Is In The Hands Of Kal — And We Don't Know How That Will Turn Out 37

10 Meditation Talk - 04 Aug 2019 - Morning
Wherever The Greatness Of Naam And The Master Are Being Talked Of, That Place Is A Satsang 48

11 Meditation Talk - 04 Aug 2019 - Afternoon
All These Other 8.4 Million Life Forms Are There For The Redemption Of The Deeds Done In A Human Form 50

12 SATSANG - 04 Aug 2019 - Afternoon
These Pundits Have Ego Within Them —They Do No Accept The Path Of The Saints —That Is Why They Have Objections And Oppose The Saints 52

13 Meditation Talk - 05 Aug 2019 - Morning
God Almighty Has Not Created Any Of These Castes Or Societies Or Religions — They Are Created By Us 62

14 Meditation Talk - 05 Aug 2019 - Afternoon
The Saints Have So Much Love And Affection For Their Masters That This Very Love And Affection Takes Them To The Ultimate — To God Almighty 64

15 SATSANG - 05 Aug 2019 - Afternoon
Our Responsibility Increases When We Get Initiated — One Should Not Feel That If He Has Got Initiated, Then He Has No Further Responsibility 66

16 Meditation Talk - 06 Aug 2019 - Morning
Kabir Sahib Brings Dhani Dharam Das And His Wife To The Path Of Surat Shabd Yoga 79

17 Meditation Talk - 06 Aug 2019 - Afternoon
By A Continuous Practice, A Very Lowly Or Illiterate Person Is Transformed Into A Very Highly Learned Person 82

18 SATSANG - 06 Aug 2019 - Afternoon
The Human Form Is The Crowning Jewel Of All Creation Because It Is Endowed With The Power Of Discerning 85

19 Meditation Talk - 07 Aug 2019 - Morning
Kabir Sahib, Mata Loi, And His Two Adopted Children 96

20 Meditation Talk - 07 Aug 2019 - Afternoon
Saints Have Emphasized On Action And Practice More Than The Talking 99

21 SATSANG - 07 Aug 2019 - Afternoon
For A Devotee, All These Things About Finding An Auspicious Time Are Irrelevant — All Time Is Auspicious If One Is Repeating Simran And Is Connected With The Naam..... 101

22 Meditation Talk - 08 Aug 2019 - Morning
No talk was given at this time 112

23 Meditation Talk - 08 Aug 2019 - Afternoon
Our Work Can Also Be Done — We Should Do It Very Lovingly 113

24 SATSANG - 08 Aug 2019 - Afternoon
We Are Seemingly Awake To This World Outside But, In Reality, We Are Asleep To The Reality Of God 116

25 Meditation Talk - 09 Aug 2019 - Morning
In Our Families, We May Get Some Children Who Follow Differently — We Should Leave Their Future To God Almighty And Not Worry About It 128

26 Meditation Talk - 09 Aug 2019 - Afternoon
Saints Don't Believe In Casteism And Racism — Whoever Does Devotion And Goes To God Almighty, God Almighty Accepts Him 130

27 SATSANG - 09 Aug 2019 - Afternoon
Those Who Don't Do Meditation Become Weak In Their Soul And Are Not Able To Withstand The Uncertainty of Worldly Happiness And Sorrow 133

28 Meditation Talk - 10 Aug 2019 - Morning
Saints Are Easily Able To Turn Their Face From The Rest Of The World And Have Their Love And Devotion Single-Mindedly At The Feet Of TheirMaster..... 143

29 Meditation Talk - 10 Aug 2019 - Morning
Saints Come To Clear Our Myths And To Clear Our Misconceptions About Burial Rituals And Monuments To The Dead 146

30 SATSANG - 10 Aug 2019 - Afternoon
A New Person — A New Devotee — In This Current Time, Must Look For A Living Master Of Today-..... 149

31 Meditation Talk - 11 Aug 2019 - Morning
In Every Cell, There Is God Almighty — There Is No Place, No Cell, Where There Is No God Almighty 159

32 Meditation Talk - 11 Aug 2019 - Afternoon
When Naam Is Manifested, Then The Greatest Of Kingdoms Is Kicked Away And One Takes To Spirituality..... 162

33 SATSANG - 11 Aug 2019 - Afternoon
This Is The World Of Dead And Whoever Is Born Here Has To Die Here 165

34 Meditation Talk - 12 Aug 2019 - Morning
When The Mind Starts Doing Continuous Simran — It Is Called 'Ajapa Simran' 176

35 Meditation Talk - 12 Aug 2019 - Afternoon
Mind Will Listen To Us When There Is Love And Affection — We Need That Love And Affection To Sit In Meditation Attentively 179

36 SATSANG - 12 Aug 2019 - Afternoon
If God Is Residing Within You, What Is The Point Of Going Outside Somewhere, Trying To Search For Him? 182

37 Meditation Talk - 13 Aug 2019 - Morning
For Souls With Past Impressions, The Saints Find Them And Definitely Awaken Them 192

38 Meditation Talk - 13 Aug 2019 - Afternoon
True Saints And Mahatmas Keep Their Ego In Control And They Like To Stay In Solitude..... 194

39 SATSANG - 13 Aug 2019 - Afternoon
Masters, Again And Again, Tell Us And, Through Their Bani, Remind Us That Life Is Not Permanent 197

40 Meditation Talk - 14 Aug 2019 - Morning
The Master Keeps Your Wealth Of Simran And He Does Not Give It To You Till You Reach The Third Eye 209

41 Meditation Talk - 14 Aug 2019 - Afternoon
There Are Four Types Of Sound Currents That We Experience On This Path 212

42 SATSANG - 14 Aug 2019 - Afternoon
Whatever Attracts The Mind, It Runs Towards That—And There Is Nothing More Attractive Than The Naam 214

43 Meditation Talk - 15 Aug 2019 - Morning
Initially, We Have To Be Stubborn With The Mind And, Forcefully, We Have To Make It Do Meditation 226

44 SATSANG - 15 Aug 2019 - Morning
For Devotion, These Two Aspects Are Very Important — Fear Of Death And Faith In The Master 228

45 Closing Talk - 15 Aug 2019 - Afternoon
The Saints Are Immortal And They Are With You, Holding Your Hand Till They Take You Back To Sach Khand 241

GLOSSARY 243

NOTES 273

1

Meditation Talk
01 Aug 2019 Morning

Every Time That We Do Simran, It Gets Added To Our Account — Our Balance Of Simran

---

I BOW TO THE FEET of SomAjaib Who have graced this poor soul and made him fit for doing this Seva. I got the opportunity to be at the feet of Somanath Baba Ji for three years. And later, I got the opportunity to be at the feet of Sant Ajaib Singh Ji for eleven years. These two great Saints have held the hand of this poor soul in this ocean of life and death. And They have given that support and made this poor soul fit for doing this Seva. These great Saints have showered all the Grace on this poor soul, and in all respects — be it in terms of monetary terms, in terms of spirituality, and in every respect, They have graced this poor soul. And They have asked me to do this Seva in Andhra.

Whatever little clarity or explanation I am giving about Sant Mat to all of you, it is the Grace of these two great Saints only. So, They have graced this poor soul.

* * *

Today is the first day of this program and I welcome all of you. I thank all of you for coming here and I express the blessings of the great Saints on all of you.

All of you have left your precious work and families behind and come here to attend and participate in this program. So, I bow to the feet of the great Masters to shower Their Grace. It is Their Grace that has brought all of us here together.

I pray to the Masters that all of you do your meditation — do your Simran and Bhajan — and participate lovingly in the Satsangs. With this, you will get a lot of Grace of the Masters and I hope all of you are able to participate like that. And I pray to the Masters.

All the Saints and Masters have sung the praise of Simran. At home, we may not be able to do so much Simran. But, now that we have come for this focused program, we should spend as much time as possible towards doing this Simran. And we should continuously be doing our Simran throughout this program.

Simran is the first step on the ladder of Sant Mat. And the more Simran we do, the more successful we will be and the faster we will be able to progress on the Path. The slower we do our Simran, the slower will be our progress on the Path.

So, whatever time that we get, whatever idle or free time that we get, we should try to do our Simran during that time.

When we are continuously doing our Simran like this, it helps us during the meditation when we sit for our meditation.

We can do Simran at all times — when we are walking, or when we are eating, or when we are doing our seva. We can do Simran all these times.

Every time that we do Simran, it gets added to our account — our balance of Simran. And, as we do more and more Simran, we are able to purify our mind. We are able to cleanse our mind and reduce the burden of karmas. And, as the mind becomes purer, our spiritual journey within starts and we are able to go within.

As long as the mind is not pure — it is not sublime — we will not be able to progress within. And the way or the mechanism to cleanse the mind or make it sublime is to do our Simran.

We should never look at Simran as a burden. We should do it lovingly, because this Simran has been given by our Masters and They have given the energy in that Simran to us. So, we should do it lovingly all the time.

So, the Path of going within and realizing our Master — Satguru — for manifesting Him within is by doing our Simran and contemplating His Form within. So, we should try and do Simran all the time and try to maximize our focus on doing Simran and Dhyan.

By trying to focus on all our outward wants — desires — we have been focusing the mind outside. So, we should now try to do Simran and we should try to do our meditation and try to focus our mind within.

* * *

This morning time is a very good time for doing meditation. It is quiet. The atmosphere is quiet and a quiet atmosphere helps us and helps the mind to focus within. So, we should make the most of this time and focus and go within.

2

Meditation Talk
01 Aug 2019 – Afternoon

When We Can See Our Previous Births, We See All That We Have Done, And All That We Have Suffered

---

SANT MAT IS THE PATH OF LOVE. Our soul is also love. And God Almighty is also love. And the Path on which the soul goes and meets God Almighty is also love.

The Saints say that God Almighty is formless and we cannot see Him, we cannot hear Him – and He has no name. He is omnipotent. So, therefore, Saints and Masters say that we have to contemplate on the Form of the Master.

Because God is formless and we cannot contemplate on God Almighty, we have to surrender at the feet of the Masters because our Master, with the Grace of His Master, has manifested God Almighty. He has gone and met God Almighty. That is why we have to surrender at the feet of our Master and contemplate His Form.

Our Master is a means for us to manifest God Almighty. And when we are able to divert our attention — which is all outwardly focused today — to go within, then we are able to manifest the Radiant Form of the Master within.

As long as we have our attention outwardly focused, with all our love and affection for the people around and the things around drawing us out, we are not able to go within. So, when we have that attention outwardly focused, it is not possible to go within and focus that attention within.

The love that Masters talk about is the love that is manifested only in the Tenth Door. Now, the love that we have for the Masters – or the love, as we generally think of it – is only temporary.

When we go in the company of the Masters, we listen to Satsangs and we take Their Darshan. There, our love for our Masters increases. But, when we go back to our homes and the attention starts getting focused outwardly, that love starts reducing.

Therefore, the Masters have given us a simple solution of doing our Simran. So, that by doing Simran, we are able to focus our attention and draw it from the outside —where it is spread outside — to go within and focus within.

Because of our attention of the soul is now dissipated across various loves and affections all over, we are not able to focus at the Eye Center and manifest the Form of the Master within.

By doing Simran, our attention starts getting focused at the Eye Center, our mind becomes pure and sublime. And once our mind becomes purer with the reduction of the karmas, the inward journey starts and we are able to focus our attention and come to the Eye Center.

When we see for ourselves — when we manifest the Radiant Form of the Master within and see for ourselves — then, automatically, all the attention that we have dissipated outside automatically gathers and we are able to focus our attention within easily.

That love, which we are able to manifest when we see the Radiant Form of the Master, the Saints have said that that is the true love that we get when we see the Masters — when we see the Radiant Form of the Master within. That love never reduces. Day by day, that love only increases.

When we go within and manifest the Form of the Master, we come to know of all our previous births. We can see our previous births — the hundreds of births that have taken place. And all that we have done, and all that we have suffered. We also understand our current relationships, our family, and all our associates, friends, and what exactly is our association with them and how it relates to our previous birth. So, we are able to see all of that when we go and manifest His Form within.

So, the truth prevails and we are able to see it for ourselves. And, when we experience that, automatically, the love and affection that we have in this world, which is all outwardly focused, dissipates completely and we are able to focus our attention within.

So, we should do our Simran, and do more and more of our Simran, so that we can quickly get our attention focused within. The Sound Current that we hear, the time that we spend for listening to the Sound Current also should be less at this juncture till we have manifested the Form of the Master. Once we have manifested the Form of the Master, the Sound Current, which is manifested with His Grace, is able to draw our attention and pull us up. So, that is where we should spend our energies to listen to the Sound Current.

The Sound Currents that we listen to now are also called the Das Vidhi Nad. They are different Sound Currents that we can experience and listen to. And these are all the Sound Currents which are below the Third Eye. These are not permanent — they keep coming and going. These are not constant like the Sound Current heard after we have manifested the Form of the Master.

So, as long as that Sound Current has not manifested, we should focus our energy in doing Simran, in contemplating the Form of the Master, and doing our seva. So, it is the seva of the Master, or the bhakti or the devotion of the Master, that we should spend our energies on.

So, when we are back in our homes also, we should spend our energies in doing our Simran and in contemplating the Form of the Master. The Dhyan and the Simran is what we should focus on, and we should seek the pleasure of the Master in doing so.

Even if we get the pleasure of the Sound Current and we are listening to the Sound Current, we should still focus our attention on the Simran and the contemplation of the Master and only keep about ten to fifteen minutes for listening to the Sound Current.

So, our sole objective should be to manifest the Radiant Form of the Master by doing our Simran and by contemplating His Form within.

Swami Ji Maharaj says, "Those people who do not do this seva, do not do this meditation of contemplating on the Form of the Master and Simran and, instead, only focus on listening to the Sound Current, they are fools."

Therefore, we should do our practices of doing Simran and contemplating the Form of the Master — the Bhajan, and the Dhyan, and the Simran — till we have manifested the Form of the Master. That should be our objective.

* * *

The atmosphere is very good and quiet and we should make the most of it. Let us close our eyes and sit for our meditation.

3

SATSANG
01 Aug 2019 Afternoon

The Bondage That The Soul Has In This World Is Only Because Of The Mind

---

The paathi is singing from the Bani of Swami Ji Maharaj from the book: Santon Ki Bani

Guru kahen pukaar pukaar,
Samajh man karlo sumiraniyaar.
Guru kahen pukaar pukaar,
Samajh man karlo sumiraniyaar.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. All the Saints have emphasized on this very topic. And, whenever the Saints are explaining to us, They are explaining to the mind, because the reason for our bondage — the reason for our entanglement here — is the mind.

The soul is an essence of God Almighty and it is perennial. The soul does not get into all of these deeds and it is pure. It has always been pure. It is this body in which the mind and the soul are encased. This body is like a rental accommodation — we have to leave it. So, we are currently entangled with the mind and this body here.

Whatever karmas we are doing — whatever deeds that we do here — those deeds are carried by the mind and it is the mind that is getting laden with all of those karmas.

When the soul came into this world of Kal, when it entered the Brahm, Kal Niranjan tied up a lot with the mind and, from there onwards, the mind and the soul are entangled. And both of them are sitting at the Eye Center.

In each of the bodies, it is the same mind and the soul that is there. Whatever karmas we are doing in that body, we have to redeem those karmas. And it is that same mind and the soul which go into other new bodies and pay or redeem those karmas.

So, it is the mind that carries all the burden of those karmas, and the soul is tied up with the mind. And in all of these bodies, both of them go together in each of these bodies. The mind does not get separated from the soul in any of these bodies.

The soul remains pure. And the soul, being an essence of God Almighty, likes to go back to God Almighty. But it is tied up with the mind and it is the mind that is carrying on with all of these karmas.

All the Saints address the mind because the bondage that the soul has in this world is only because of the mind. So, the Masters try to address to the mind. And once the mind is corrected, then there is nothing that stops the soul from leaving this world.

Swami Ji Maharaj addresses the mind and tells the mind, "O mind, you have this precious life. Spend your time doing Simran in this life and get free from here."

God Almighty has given this human body and it is a very specially endowed form — a physical form — and no other lifeform has this ability in which the mind and soul reside and they can go back to God Almighty.

In this lifeform, God Almighty has kept all the sixteen planes. His entire creation is contained within this lifeform. And the Path by which one can go and merge back into God Almighty is also within this lifeform.

So, this lifeform is very important and it is the karmas, therefore, that we incur in this lifeform, which we have to go and redeem in other lifeforms. In the other lifeforms, whatever karmas are done are part of redemption of the karmas that are incurred in the human life.

When the jiva incurs karmas in this lifeform — in this human life form — on the basis of those karmas, the other bodies are created and the mind and soul then go into those bodies to redeem the karmas. And that is how they go into these 8.4 million lifeforms.

When God Almighty sees the soul and the mind suffering in these 8.4 million lifeforms, the God Almighty gives us an opportunity and gives us a small window in the form of a human life.

So, we have to use this lifeform. When we waste this, we waste it on other frivolous things. That is where we get punished inside and we are admonished for having wasted such a precious opportunity.

So, Swami Ji Maharaj addresses the mind, saying, "You have spent so many millions of lives thinking about spending your time on other outward things. So, use this lifeform — use this window of opportunity — and get your deliverance."

Guru kahen pukaar pukaar,
Samajh man karlo sumiraniyaar.
Swaanso swaans ghate teri poonji,
Chali jaaye yah umraniyaan.

He then tells the mind, "The treasure of the breaths that have been given to you — with each second, these are being lost. You are losing these precious breaths, which have been given to you."

All the Saints and Masters have talked about the importance of each breath that we take. Kabir Sahib says, "I beat the drum, and I tell you again and again that, with each breath that you are losing, you are losing the treasure of the three worlds." Because, after the breath stops, one can never do anything. You cannot get your deliverance after that.

We are losing 21,600 breaths every day. That is the amount of precious time that is going by as we take each breath. These precious breaths have been given to us. So, if we look back and see how much of this precious breath we have spent in an hour, in a day, and in a month, in a year, and see how old we are — maybe fifty, sixty — see how many breaths that we have lost. These are precious breaths that have been given to us, which have been lost forever now.

Mahatmas say, "Use each breath to do your Simran. And, with that, you will be able to get deliverance. You will be able to utilize this life for what it has been given to you for."

All the Saints have talked about the importance of Simran. It is the first step on the ladder of spirituality. The more Simran we do, the faster we will progress on that Path. And the slower we do our Simran, the slower will be the progress on the Path.

Swaanso swaans ghate teri poonji,
Chali jaaye yah umraniyaan.
Vakt mila yah takht nasheeni,
Chhorr baan ab ghurbiniyaan.

Swami Ji Maharaj says, "This life that you have has been given to you to reclaim that throne in the kingdom of God Almighty, which you have left, ever since you have come into this world." That is why He says, "Do your Simran and go back and sit on that throne which is waiting for you and wear the crown in the kingdom of God Almighty."

* * *

A small example used to be given for how we are losing our precious breaths.

There was a poor farmer and he had about four acres of land a little away from the village, next to the river. And he used to grow maize on his farmland.

So, when he would grow the crop of maize, he used to stay on the farmland itself. He made a small hut for himself and he had made a small makeshift platform where he would sit and guard the crop from birds.

He had made a small hut for himself and he would stay there. And, day and night, he would then stay on the farmland during the time his crop was there. His wife and children would provide him with food and they would get food twice a day for him.

So, this way, he continued and he would take care of the crop. And, when the maize started growing, he would collect some stones and sit on that platform, because birds would come to eat that maize. He would then throw those stones and get rid of the birds and protect his crop.

Once, while he was doing this, it rained very heavily and there was a flood in the river adjacent to his farm. And one part of his farmland, which was touching the river, got washed away in the flood.

The next morning, when he went by the riverside, he noticed where this land had been washed away. He noticed that there was a big brass pot — it was a very big brass pot — and when he opened it, he saw that there were white stones. These were uncut diamonds and gems, but they appeared to be like stones.

So, he prayed to God Almighty and thanked Him for giving him such a big pot of stones to drive away the birds.

This pot would have probably been hidden in the time of some earlier king, but this poor fellow had no idea about the valuable uncut diamonds that were there in that pot.

So, he carried that heavy pot to that shelter of his and he sat there on that platform. And he had a catapult. So, he would take those stones, and whenever birds would come, he would use that catapult and throw the stones towards the birds.

Now, being near the river, all of these stones would fly and go back into the river. When his son came to give him food that day, while this farmer was throwing these stones around, one of the stones fell down — and it was a very big diamond — a very big uncut diamond, but it was looking very beautiful. So, his son started playing with that stone. And, after he had served food, he carried that stone back with him to their home in the village.

When that child went home, after he had given the meals to his father, he carried that stone with him and that stone was noticed by his mother. She saw that stone. It was a white stone and it was looking very attractive.

So, she said, “Let me keep this stone aside. Maybe it will help us sometime.” She took the stone from that child and gave him meals and that stone was kept hidden on a shelf.

Now, this was a very poor family and since the main family member, the husband, was guarding the maize, there was very little income that this family was earning.

So, one such day, she wanted to get some groceries and other things. She wanted some salt. They were short of salt. So, she felt, "There's no money in the house. So, what I will do is, I will take that stone and give it to the grocer. Maybe he can use it for weighing purposes. And, in return, he may agree to give me salt."

So, she took that stone and she was going towards the grocer. Now, it is God's Grace that there was a jewelry shop there and that jeweler noticed this beautiful uncut diamond in the hands of that lady. And he came to her, asking her what she was doing with that stone?

So, she related to him and she told him, "I am taking this stone to the grocer. Perhaps he may agree to exchange it for some salt."

That jeweler then told her, "Okay, you give me that stone. I will buy the salt for you." She agreed and he took the stone from her and went and gave her a kilogram of salt from the grocer.

He gave a kilogram of salt to that lady and she was very happy that she had got a month's requirement of salt. So, she took it and went home happily.

Now, that jeweler took that stone and he went and sold that stone in the market of jewelers. And he got, in those days, 200,000 rupees in exchange for that stone.

Now, at that time, people were purer in those days and he agreed within himself, he reconciled, "Since it was this lady who gave me this precious stone, I will also give her half of the proceeds that I've got from this sale."

So, he carried the proceeds back on a bullock cart full of money. And he took that bullock cart, which had half the proceeds, to this lady.

When she saw that there was so much money that this person had brought, she was shocked. And she asked him what he was doing, because he started unloading that money in her house. And she was very scared.

So, she asked him, "Why are you keeping so much money and why are you doing this?" Because she had never seen so much money in her life.

Now, this jeweler explained, "It is because I took that stone, which you gave me. This is half the proceeds of the value of that stone. So, I thought it prudent to give you half of that money."

But she said, "Don't keep all this money here because, if you leave so much money, we are poor people. This is a small hut and we will get dacoits and robbers and they will rob everything. And neither you will get the money, nor we will get the money. So, instead, you keep the money with yourself. But if you feel like giving it to us, then you can construct a good house for us and make a good house."

That man was a very kind man and he agreed. And, because there was a lot of money, he started the construction very quickly. He laid the foundation. And, within a month's time, a full new house was created. And, when the house was constructed, he also gave them a lot of provisions in that house — new clothes — and that poor family was transformed into a rich family with a good house in the village.

Now, this farmer had no idea about all that was happening and he was still on the farm. So, his wife decided to take meals and carry them herself to him one day. She went there and met him and she pleaded with him that he should return and come home with her.

But he scolded her and said, "The maize is all ready now and it is ready for harvesting. So, what are you telling me to come home for? I mean, if I just leave this here, anybody will steal it and we will not get anything to eat for the rest of the year."

So, his wife insisted that their son could stay and guard that maize. And, she told him, "You come at least for one hour. You come home."

So, when he walked with her and they went home, he saw this huge house to which his wife was taking him. She held his hand and took him inside.

He was scared as to where and to whose house his wife was taking him. So, he was shocked and he questioned her.

So, she related to him the whole story — that their son had brought that white stone once after he had given lunch to the farmer. And it was that stone that she was carrying into the village for exchanging salt. When the jeweler saw it and he begged to take that stone, he later agreed to give them half the wealth of that stone. Because of that, this whole house was constructed and their life was transformed because of that white stone which their son had brought in.

Listening to this entire thing, that farmer realized and he got shocked and he fainted. So, she sprinkled some water and brought him back to consciousness and she asked him why he fainted on listening to all of this?

So, then he told her, "That was only one white stone, but I had a full pot of those! And I had no understanding of the value of those stones and I threw all of them in the river to ward off the birds. And, just imagine, with one half value of one stone, we have got so much. What would've happened if I had got and understood the value of the full pot?"

So, his wife told him, "Never mind, whatever we have got now, let's not cry on what we have not got, but let us at least make the most of what we have."

* * *

So, Mahatmas give this example of the pot of precious life breaths that have been given to us as a treasure when we are born. It is that treasure with which we come into this life. And then we frivolously throw away these precious life breaths into this world.

So, these precious breaths that have been given to us, one-by-one, we are throwing off these breaths in warding off fears and in all our attachments and in all our love and affection for this world. That is the river of attachment and love that we see outside and we are throwing away these precious breaths, like that farmer was throwing those stones in the river.

And, likewise, at the time of death, when we are leaving this body, we realize how much we have wasted this precious time — how much we have frivolously wasted each breath — and everything that we held so close to our heart and everything that we really desired very strongly, all of those things leave us one-by-one when we are leaving this body. At that time, we are filled with sorrow and disappointment.

So, Mahatmas say, "Spend this precious breath very carefully and, with each breath, do your Simran. Because it is that wealth of Simran which will go back with you." It is this wealth which nobody can steal from you — none of the dacoits can take from you, none of your family members can take from you — it is this wealth which is going to be with you and which you will take with you.

Swami Ji Maharaj says, "This wealth has been given to you so that you can adorn that throne in God Almighty's kingdom which is waiting for you. But you are just wasting your time here."

Yah maarag ab guru bataaven,
Pakarr gaho tum ur dhuniyaan.
Shabd sang tum surat lagaao,
Raho nitt guru mujraniyaan.

Then, Swami Ji Maharaj says, "How will you be successful on this Path? You will be successful on this Path by following the instructions of your Masters. And your Masters are instructing you to do your Bhajan Simran, to do your Dhyan Bhajan. So, with this Simran and, with the contemplation of the Master, you will be able to focus your attention inwards and you will be able to leave the nine doors and come within."

When you come to the Tenth Door, you will be able to manifest the Radiant Form of the Master and the Sound Current within you. It is this Sound Current that is going to take you back to God Almighty.

So, this Path is explained to you by the Satguru. And by following the Teachings of the Satguru and going on this Path, you will be able to go within to God Almighty.

Shabd sang tum surat lagaao,

Raho nitt guru mujraniyaan.
Daya lev tum har dam unki,
Saran parro un charananiyaan.

He says, "When the Sound Current manifests, you merge into that Sound Current — you merge your soul into the Sound Current. You will easily get the Grace of the Master and you will get the help of the Master at all times."

It is on this Sound Current that the soul has come from Sach Khand, and down through the planes, and is now encased within the Pind — encased within this body. And it is on this Sound Current only that it will go back to God Almighty. It is the same Sound Current that is resonating at the Eye Center, which has come down the five planes. And, at each of these planes, it has manifested in a different form. But it is the same Sound Current which has come down.

Daya lev tum har dam unki,
Saran parro un charananiyaan.
Vah to bhed bataave ghat ka,
Pakarr shabd bhau tarnaniyaan.

Swami Ji Maharaj says, "Make yourself worthy of the Grace of the Master. Take Their Teachings. Follow Their Teachings of the Path and go within on this Path." You will get Their Grace and They will tell you how you have to go within. And, once you follow that, you will be able to go within.

He says, "Outside, we are in duality and whatever divinity we have, it is contained within this body." So, when we are able to focus within, we will be able to attain that divinity and get our deliverance.

The Masters give us the way to go within and They show us the Path and They show us the mechanism or the trick to go within.

Laagi lagan bahur nahi soojhe,
Surat ajar mein jarnaniyaan.
Jin jin sang kara guru poore,
Chhuta janm aur marnaniyaan.

It is with more and more meditation — more and more Simran Dhyan — that we are able to increase the love for our Masters. And it is that love of our Masters that is going to take us within. It is those pangs of separation, which we get from our meditation and by the practices, that will help us to go within.

As long as we do not develop that love and affection for the Master and we do not have those pangs of separation from the Master and God Almighty, we will not be able to go within.

Therefore, to manifest that love — to manifest those pangs of separation — we have to do more and more meditation.

Jagat jaar itaj saar samajh tu,
Mite chaurasi bharmaniyaan.
Satsang karo preet ghat dhaaro,
Dekh roop charrh darpaniyaan.

He says, "Realize the truth. Leave this falsehood of this world around, which we are pursuing outside, and come within. The truth lies within." And, how do we realize the truth? It is when we get free from the nine doors and come to the Tenth Door within and focus our attention within. That is when we will come to know about the truth.

He says, "Whatever we are seeing outside is all subject to destruction and it is all going to leave us." But we have manifested our love and our affection in all of these outward pursuits, all of these desires and attachments outside. And, today, we are manifested in, or identifying ourselves with, everything that is outside. So, once we are able to leave that and come within, we will come to reality and we will get out of this falsehood of duality outside.

All these relationships, which we have, are a result of our karmas of our previous births. And it is only the redemption of those karmas that are getting us into these relations here — into these affections, or these relations outside. And once those karmas are redeemed, automatically, that relation ceases and we move on from there.

All these relationships are only for a few days, they are not permanent. And, despite that, because of our ignorance, we keep pursuing those relations, keep pursuing that affection outside. And, ultimately, it only results in disappointment because all of this has to be left behind.

Therefore, He says, "Leave all of that and focus your love and attention at the feet of your Master because it is your Master Who is your true well-wisher. He cares for you in this life and He is not going to leave you. He is going to be by your side until He takes you back to God Almighty. So, you should focus your love and affection at the feet of the Master.

Swami Ji Maharaj says, "Leave all this falsehood outside. Leave all these affections outside and focus your love and affection to the Master and come within. When you come within, you will see for yourself. You will see your soul at the Tenth Door. You will realize the truth when you come within.

Satsang karo preet ghat dhaaro,
Dekh roop charrh darpaniyaan.

Gagan gira parkho dhun baani,
Yahi kamaai karnaniyaan.

He says, "When you go within, first you will realize the truth of yourself and you will see yourself within. And once you have seen yourself within, then you will get sky bound. Just like you have the sky outside that we see, there is a sky within. And when you get sky bound within, you will cross the plane of the sun, you will cross the plane of the moon, and the star. And, after you have crossed these three planes, you will be able to manifest the Radiant Form of the Master. And when you have manifested the Radiant Form of the Master within, with His Grace, you will have the Sound Current manifested. And that is the Sound Current, which all the Mahatmas, the Saints, are speaking about."

That Sound Current will never reduce. It will only increase. And you can hear that Sound Current at all times, whether you're working or you are talking to somebody, you will be able to hear that Sound Current. Even when you are sleeping, that Sound Current is there. So, at all times, you will be surrounded with that Sound Current. And it is with the listening to that Sound Current, our karmas, our deeds, start getting redeemed. And then we do not have to do any Simran. It is only by listening to that Sound Current that all our deeds start getting redeemed.

The Simran is only to take you from the nine doors to the Tenth Door. When we are able to focus our attention and come to the Tenth Door, we realize ourselves. And that is the end of our intellect. It is the end of our outward tongue. That is where we have realized ourselves and the Sound Current gets manifested. And it is that Sound Current then which takes us up in all the higher levels, higher planes, and back to God Almighty. And, at all times, the Master is with us.

Pahuncho jaaye adhar mein pyaari,
Gaanth khule tab tan maniyaan.
Ya jag mein koi sukhi na dekho,
Gaho guru ke bachnaniyaan.

When we cross the sun, moon, and star, the connection of the body and the mind is cut off. And the mind, when it manifests the Sound Current, it hears the Sound Current. It is so intoxicated by that Sound Current because there is nothing equal — for the mind likes to pursue pleasure. Nothing gives more pleasure than the Sound Current in these three worlds. So, once it manifests the Sound Current, the mind is willing to leave everything else and go and merge itself with the Sound Current.

Once it realizes this, it realizes that the mind is not the body, it realizes, "I am not the body and I am not these desires. I am not these indriyas — the karmendriyas, the gyanindriyas — I am not any of this. I am different from all of this." And the knot which is tied with the body is detached and the mind gets merged into the Sound Current.

However, the mind and the soul are still connected, and they still have a knot. So, the mind and soul then progress within. And when they go within further to the level of Brahm, there the mind realizes that the Brahm is its true home. And there the knot between the mind and the soul is untied and the soul goes further.

So, when the Sound Current is manifested, the knot between the body and the mind is untied. And once that knot is untied, the mind no longer identifies itself with the body. All these attachments that we have outside in this world are all attached because of the body. Once the mind is detached from the body, even these attachments that we have outside are all left.

So, there, the mind detaches itself from the body and then the mind and the soul progress within. And later, the mind realizes that its form is the form of Light and the mind and the soul go further. And later, in the Brahm, the mind detaches from the soul as well and it realizes its true form — that it is the form of Light, which is at the level of Brahm.

Dukh ke jaal phanse sab moorakh,
Tu kyon un sang phansnaniyaan.
Main tu mor tor sab tyaago,
Gaho radhasoami sarnaniyaan.

In the end, Swami Ji Maharaj advises the mind and says, "Why are you following like the other worldly people? They don't have a Master. They don't have these Teachings of the Sant Mat. They are identifying themselves with all the practices and rituals outside and they are wasting their lives like fools. But then, why are you being a fool? Though you have a Master, you know what the truth is. You have been constantly told about it in the Satsang. Yet, you are also behaving like those fools. So, you should not do that."

He says, "You should realize the importance of this life and use it wisely. You have been given this Path and you are not going to get this opportunity again and again. So, you should make the most of this opportunity and go within."

He says, "Leave this false ego that you have created around you, which is taking you outside in this falsehood. Instead, focus your love and affection at the feet of the Master and your life will be complete."

Dukh ke jaal phanse sab moorakh,
Tu kyon un sang phansnaniyaan.
Main tu mor tor sab tyaago,
Gaho radhasoami sarnaniyaan.

Radhaswami.

4

Meditation Talk
02 Aug 2019 – Morning

Our Duty Starts By Taking Initiation And Our Duty Ends When We Have Manifested The Master Within

IN THE KALI YUGA, Saints have adopted three measures for the deliverance of souls — that is Satsang, Seva, and Simran and Dhyan. In that, the first step is Satsang because only in a Satsang we really understand the meaning of this human life and the importance of this human life — and what is, in effect, the truth and what is falsehood. All of that is explained and understood in a Satsang.

All the Saints and Mahatmas have sung praises of Satsang and of the greatness of Satsang. They have made comparisons to Satsang and They have said that there is no pilgrimage like a Satsang. Because, unlike Satsang, in the other pilgrimages, one goes and only cleanses the body and comes back. But, in a Satsang, the mind is cleansed.

We follow the instructions of the mind at all times, so whatever deeds we are doing, the filth of those deeds is all accumulated on the mind and we carry the burden of those karmas.

When we go to a pilgrimage, we only take a bath and are able to clean only our body. But we are not able to clean the mind.

The words spoken by the Saints are pure and They say it with Their love and affection. And when we listen to those Satsangs and what They have to say with love and affection, then those words cleanse our karmas — they cleanse the mind of the karmas. A lot of burden of the karmas is taken off when we are attending those Satsangs.

By listening to the words of the Masters, our love and affection towards the Masters increases. And as we increase that love and affection, our devotion increases and we are more firmly set on the Path.

The other thing that the Saints speak about is the importance of seva. When we go and attend these programs of the Masters or are in Their company — when we do physical seva there — we should do it while we do our Simran. Or, even if we are singing a bhajan of the Masters, we should do seva while doing that. By doing Simran and by singing a bhajan while doing our

physical seva, we are quieting the mind. The turbulence of the mind is reduced. And, that way, we get a lot of benefit. And Masters say that the benefit is a rupee for a rupee of the seva that you are doing,

Seva is no less than meditation and a lot of Saints have been able to go within only on the merits of seva — like Bhai Manj. Because of seva, he was able to go within.

Likewise, Saligram Ji, who was a disciple of Swami Ji Maharaj, he did a lot of seva, and because of that, he was able to go within.

Jaimal Singh Ji Maharaj used to do a lot of meditation and whenever he would go in the company of his Master, he would do meditation there. And, Saligram Ji also, when he would go to his Master, he would choose to do a lot of seva. He would bring fresh water from the river Jamuna, which was about two to three kilometers away. He would carry that water in buckets back to the ashram.

So, both of them became Saints. And Masters, therefore, talk about the importance of seva. But, we should do the seva with the Master in our hearts. And we should not do it with any ill feelings for others while we are doing seva.

The third important step is Bhajan Simran. Following the Teachings of the Masters, we should do our meditation — we should do the Bhajan Simran. And that is the third step.

When Masters give us initiation, from there our responsibility begins and we have to start doing our meditation because, at the time of initiation, the Master sits at the Eye Center. And, it is our duty, therefore, to go within and meet Him at the Eye Center.

So, by doing our meditation, we should go within and manifest the Radiant Form of Master. It is our duty to do so. Our duty starts by taking initiation and our duty ends when we have manifested the Master within. When we manifest the Radiant Form of the Master within, He is there with us at all times and He helps us, not only in this world in our regular chores, but also within on our spiritual Path.

So, we should remember these three important steps and we should bring those in our daily lives. We should listen to Satsang every day and we should spend time doing our meditation every day. It is important to listen to Satsang, because that keeps the love and affection for the Master within our hearts every day.

If we fail to listen to Satsang every day and we listen to it only once in a month or once in two months, then the mind, gradually, starts distancing you from your Master and makes you busy in all other outward desires and we forget the Master and we forget doing our meditation.

So, it is very important to listen to Satsang every day. Even if you do not have the full hour to listen to Satsang, for whatever little time, you should make it a point to listen to Satsang every day and do your meditation every day.

* * *

The time is very good and it is quiet in the morning. Let us make the most of it and let us close our eyes and sit for meditation.

5

Meditation Talk
02 Aug 2019 – Afternoon

Love And Devotion Are Very Important — So, We Should Have Love In Our Devotion

---

SANT MAT IS THE PATH OF LOVE. It is a path of devotion. It is a path of Naam. By whatever name we call it, it is love or devotion or Naam. Without love, we cannot have devotion. We can get our devotion in the midst of our houses while we are doing our work and where we are surrounded with other people also. We can do our devotion by doing Simran. By remembering our Master and doing that Simran, we can get devotion right in the middle of our homes.

From earlier times, there were different austerities that were being followed for achieving spiritual progress through devotion by doing Ashtanga Yoga and by doing very difficult penances and austerities.

But Masters have given us a very easy practice — the practice of devotion where we do not have to do such severe penances and austerities; and, by living in the comfort of our homes, we can do our devotion.

Austerities, and penances, and devotion were done by Dru, Prahlad, and by Shabri.

Where Shabri was staying, the place was called Pampapati Sarovar. It was a pond. And there were a lot of acclaimed rishis, or acclaimed sages, who were doing a lot of practices there for many thousands of years. All these sages had made their dwellings near this lake because it was destined that Ram, an avatar of Vishnu, would be coming to that place. So, for many years, they were doing their austerities and practices and they had built an ego for having done such difficult austerities, waiting for Ram to come there.

Shabri also was staying there and she was a very humble soul. So, it happened that when Ram came, he first visited her hut and he gave her darshan and he stayed in her hut for three days.

So, Ram stayed in Shabri's hut for three days and then he had to leave and, reluctantly, she gave him permission to leave. But, the moment he stepped out of her hut, she gave up her life and she died in that very instant.

It was seeing that love and devotion in her — it was for that reason — that Ram had gone to her hut and he had chosen not to go to any of those other sages who were there, who were full of ego for having done various austerities. And it is that love and that devotion — the pangs of separation of that love — that could not be withstood by her. And that is how she gave up her life after he left.

And that is why Paltu Sahib also, in His Bani, says, "The sages who admonished Ram for eating the half-eaten berries of Shabri also felt very humiliated when Ram chose to stay with her and chose to eat those half-tasted berries of Shabri.

So, therefore, devotion is very important. Love and devotion are very important. So, we should have love in our devotion. To build that love and that devotion for our Master, we should do Simran because, by doing Simran, we are able to purify our mind. And then we are able to build that love and devotion for the Master. It is that singular path of Simran that leads us on this path of spirituality. If we get away from this path of Simran, then we will not be able to imbibe those attributes of devotion. Because, by doing Simran, automatically, all those attributes of devotion, all that love, manifests on its own within us.

* * *

The atmosphere is very quiet and good and we should make the most of it. So, let us close our eyes and sit for meditation.

6

SATSANG
02 Aug 2019 – Afternoon

Satsang Is Indeed Very Powerful, But One Has To Bring It Into One's Own Life And Follow That

---

The paathi is singing from the Bani of Sant Paltu Shaib…

Bina satsang na katha hari naam ki,
Bina satsang na katha hari naam ki,
Bina hari naam na moh bhaage.

THIS IS THE BANI of Param Sant Satguru Paltu Sahib. In this Bani, Paltu Sahib explains how, step-by-step, we go on the spiritual Path. So, He refers to the first step as Satsang because, in the Satsang, we come to know about ourselves and about reality.

About Sant Mat, we come to know in the Satsang there is no other path which explains this spiritual Path of going back to God Almighty.

When we listen to the Satsangs, we come to know about this Path, about spirituality, and about the reality. And, many times, we have several doubts that crop up in our mind and these doubts are also clarified in the Satsang. So, when we lovingly listen to our Masters when they talk in the Satsang, a lot of our doubts are cleared.

Besides that, when we are going about in this world, we have a lot of tribulations, and those are also set to rest when we listen to our Masters in the Satsang. It is in a Satsang only that we come to know what a Master is, what is Naam, and about the Path that takes us back to God Almighty. It is in the Satsang that we understand and we are motivated to tread on this spiritual Path. And that understanding is given to us by our Masters in a Satsang.

We understand what is true Naam because, many times people mistake Naam to be some kind of a mantra or some kind of a recital of some words. Saints say that all the mantras that are there are contained within these fifty-two letters of the alphabet — and all these, including the letters, are subject to destruction. So, Naam is not within these fifty-two letters.

Everything that we see, all the pronunciations of the words and the letters that we see and which we can write, all of these are subject to destruction.

The Naam that Masters refer to is not contained within these fifty-two letters. It can only be heard by the ears of the soul. And it can be seen by the eyes of the soul.

We may have a doubt that, if this cannot be recited or spoken or written, then how is it that the Saints can explain that to us?

The Five Names that are given to us at the time of initiation for recital, those are also contained within the same fifty-two letters and those Names are also subject to destruction. When we get initiation by the Masters and They ask us to do our Simran and do our meditation, the Sound Current, which is resonating at the Eye Center, is connected with the soul, because the seat of the soul and the Sound Current are at the Eye Center. Though the Sound Current is resonating at the Eye Center, and the soul is also there, they are not connected and the soul is not conscious of it. And it is the Masters Who connect the Sound Current to the soul at the time of initiation.

So, the Masters connect the soul to that Sound Current at the time of initiation. When we are doing the recitation of the Five Names that the Masters explain to us at the time of initiation — when we repeat those words and we do the Simran and we are able to come to the Eye Center, focus the attention of the soul there — then that is the end of our intellect. So, where our intellect and our thought process stop, we will not be able to think beyond that. So, that is where this connection of the Sound Current, which is connected with the soul, takes us further from there.

Paltu Sahib says, "Without Satsang, we will not be aware, we will not come to know of the Naam. And it is the Satsang that explains the Naam to us."

Moh baage binaa mukhti na milegee,
Moh baage binaa mukhti na milegee,
Mukti bin naahi anuraag laage.

Paltu Sahib says, "Without Satsang, we will not come to know about the greatness of Naam. And without Naam, we will not be able to get rid of the attachments that we have for the outside world."

It is the Naam that gets us to focus within and develop our love and affection to the Master. And that is what cuts off the affection and our attachments in the outside world. All these are connected. This attachment which we have outside and this affection which we have for worldly things, till we get rid of that, we will not be able to go within and get salvation.

This attachment and love which we have for the outside world, that is what has entangled us in this ocean of life and death. And it is that Naam which can alone get us free from this entanglement of our affection and attachment to this world.

Bina anuraag se bhakti na milleg,

Bina anuraag se bhakti na milleg,
Bhakti bina prem ur nahi jaage.

Paltu Sahib says, "Till a soul or the mind is free from this attachment and goes within, till then, we will not be able to develop true love and affection for the Master and God Almighty." And as long as he does not have those pangs of separation from God Almighty and his Master within, one cannot say that he has developed his devotion to God Almighty and to his Master.

When the Saints talk about love and affection and They talk about the pangs of separation, They are referring to this love which we develop once we have gone within. And it is that pure love and that pang of separation which we feel from God Almighty and from our Master which is true devotion and true love.

The affection that we have in this world is not superficial. It is very deep-rooted. That has been the cause for our coming back again and again into this ocean of life and death. It is only with the Grace of the Masters that we are able to stand above that affection in this world. And, at the time of death, it is the Master Who comes and He gets us rid of this deep-rooted affection of this world.

At the time of death, when the attention of the soul starts withdrawing back to the Eye Center, the Master, with His Mercy, gives His Darshan and He manifests the Sound Current so that the soul can listen to this and see the Sound Current. That is with the Grace of the Master.

When the mind and the soul are connected to the Sound Current, they are able to leave the attachment for this outside world. They're easily able to kick off this affection and detachment that they have here. And they are fully imbibed and intoxicated in that Sound Current.

Those who do meditation for two hours regularly, the Masters come even two or three days before the time of death and They inform the jiva that the end time has come and that they have to come back.

Saints seldom leave their disciples to go back into this world. They oftentimes keep the souls in higher planes where the souls can carry on with their devotion.

Seldom, the disciples go away from the Path and they start consuming alcohol or eating nonvegetarian food, and they completely forget about the Masters and this Path. Where such souls are completely away from the Path, the Masters then don't come to fetch them. Instead, They send the Lord of Judgment to come and take that soul. And then, the Saints inform the Lord of Judgment to go and collect that soul and They instruct the Lord of Judgment to give rebirth to that soul in a house of a satsangi.

Because that jiva has created a lot of karmas, it has to come back into this life to redeem those karmas. But because he has got a rebirth, that soul is then initiated by a different Master,

because the seed of Naam is never destroyed. Therefore, when such a soul takes rebirth, the living Master at that time, that living Master brings that soul back into the fold and initiates and takes him further.

So, such souls who go away from the Path are sometimes given rebirth. But all the others who have faith in the Masters — even if they are not meditating but they believe in the Master, they believe in the Path — for them, the Master definitely comes at the time of death.

Prem bina naam na, naam bina sant naa,
Prem bina naam na, naam bina sant naa,
Paltu satsang vardaan maange.

Paltu Sahib says, "The love and affection — Naam and Masters — all are the same. All are connected and everything is the same." The love that the Masters refer to is the love that one develops after he has manifested the Radiant Form of the Master within. Such love never reduces. It keeps increasing day by day.

The love that we are referring to now is more momentary. When we listen to the Satsang or go in the company of the Masters, we develop that love and affection for the Master and for the Path.

And then, when we go back to our homes, again we are back in the worldly ways. This love and affection reduce and we start forgetting about the Path and about the Masters. So, this is a temporary love. It is not the permanent love that Masters refer to.

Kabir Sahib says, "The love that is momentary and, if for a moment it is there, for another moment it is not there. And it is not continuous throughout the twenty-four hours of the day. This is not pure love."

Therefore, Saints say, "You should do your Simran, because by doing your Simran, slowly but steadily, your love will grow and your affection for the Master will grow." By doing so, one day we are able to manifest the Form of the Master within and we get a reassurance of the faith that we have in the Masters. And we develop that true love, which then keeps increasing.

Once that love is developed, then we kick away all the affections and all the other attachments that we have for this world. And we are completely imbibed in that love of the Master.

* * *

Mira Bai also says that when she got the Naam, she danced in the company of the Saints. So, she did so only after she got Naam from Ravidas and when she was able to manifest the Radiant Form of the Master within. When she manifested the Radiant Form of the Master within, that love developed and then she started dancing in that love. She sang the praise of the Naam. She

said that the Master had given her a priceless gem of Naam. He had showered Grace on her and He had manifested that Naam within.

She was so soaked and intoxicated in that love that she would dance whenever she would be in the company of the Saints.

Now, her brother-in-law did not take kindly to this and he felt offended. She would stay in the palace for some time, but she would then like the company of the Saints and she would go and stay in Their company, which was not liked by her brother-in-law who was the king at the time.

So, once he decided that he would kill her and he had a glass of poison to be served to her, but he knew she would not just consume that. So, he told the maid to tell Mira, "This is the water of the feet of your Master."

So, when that maid took that glass of poison to Mira Bai, she told her, "This is the water from the feet of your Master." So, without looking here and there, Mira Bai immediately drank that glass of poison.

But that turned into nectar and she did not die. Then, the Rana decided that he should try another attempt and he got a poisonous snake. He took that venomous snake and put it in a basket of gold and told the maid to inform Mira Bai that this had been sent for her and that she should lock the room and wear that necklace.

So, she did as instructed, and when she opened that basket with the key, that snake sprung out and it was a wild snake which had never seen a human being before. So, it was supposed to bite immediately. But Mira just picked it up and she garlanded herself with that snake.

So, that snake also turned into a garland. But, by these attempts of the Rana, Mira got just disappointed and she felt that her behavior was not being liked by the Rana and she decided to leave the palace.

She left that palace in Rajasthan and she went to Dwarka in Gujarat and that's where she did her meditation and she stayed there.

* * *

So, that Naam and that love is developed when one manifests that Sound Current within. That is a gift of God Almighty. Nothing is more intoxicating than that Sound Current.

So, Paltu Sahib prays to God Almighty and says, "Without Naam, there is no Saint, and without the Saint there is no Naam. Therefore, please give me the boon of Satsang so that I can get the Saints." Because it is only in the Satsang that one is able to shed off their shortcomings and one is able to develop that love for the Masters.

Prem bina naam na, naam bina sant naa,
Prem bina naam na, naam bina sant naa,
Paltu satsang vardaan maange.
Kaun tu sakas hai cheth kar aapko,
Kaun tu sakas hai cheth kar aapko,
Kaha tu ayike mann laaya.

Paltu Sahib now takes up another Bani and He says, "Recognize who you are, from where you have come, how you have come here and got yourself entangled here, and how you have developed all your love and affection for this place."

Mahatmas ask us to question ourselves as to who we really are? Are we this body? Because this body is only an earthen vessel given to us to have this life for a few days. People have misunderstood this body and have identified themselves as this body. And that delusion has kept them coming back, again and again, in this world.

The Masters ask us to think as to who we are? If we are this body, then this world would be ours. But we are not this body. We are something different. We are the soul in this body. And, if we are the soul, then we should think of the Oversoul.

This body that has been given to the soul is an earthen vessel which is there for a few years — sixty, seventy years or so — and so long as this vessel is adorned by the soul, it is moving and it has got importance. Once the soul leaves this body, this body is of no importance.

The Masters say, "This body is left back here only when the soul leaves it."

Kabir Sahib says, "After death, the hair burns like hay and the bones burn like wood and everything is reduced to two handfuls of ash."

When your body is burning, nobody comes near it. And yet, we pride ourselves in being attached to this world.

So, all this affection and love that we have for this world, and the pride that we take in loving this world, none of that comes forward at the time of death and we are reduced to two handfuls of ash.

Mahatmas say, "Recognize yourself. Find out who you truly are, from where you have come." Because if you truly were this body and this world would truly be yours, then why would you have to leave this?

This body and this world are delusions of Kal and Maya and they are to entangle you in this world. You are truly the soul and you belong to God Almighty — to the Oversoul.

And there, the kingdom you come from is a kingdom of true happiness. There is no sorrow there and there is permanence there.

Swami Ji Maharaj says, "You have come from that world. God Almighty, your Father, is awaiting you and awaiting your return into that kingdom. And there, the throne on which you have to sit is also empty and it is waiting for you to come and adorn it."

You have been given, for some time, to Niranjan — to come here and to be here for some time. But, instead, you have completely identified yourself with this world and you have become one with this world and you have forgotten your Father, God Almighty.

Saints have come here to make you aware of who you truly are. They give you Simran. Because we constantly are in the remembrance of this world, we are entangled here. So, Saints give us the Simran so that we are able to cut off this attachment and go back to where we truly come from because the love and devotion of the Master cut away the love and affection for this world, and the Simran helps us focus and go within and forget and cut off all these attachments that are tying us here.

Ketak ber tu gayaa tagaaya hai,
Ketak ber tu gayaa tagaaya hai,
Aapna bhedh tu nahi paaya.

Paltu Sahib says, "God Almighty has given you so many opportunities to find out who you truly are. You have come so many times into this world. But Kal and Maya have always deluded you and they have misled you in all of these previous lives."

The door of salvation of exiting this ocean of life and death is the human life. He says, "You have been given so many previous human lives, but you have missed that door, that opportunity, because you have been deluded by Kal and Maya in all of those births."

In all of these previous births, you may have tried various things. You may have done austerities, penances. You may have done so many other practices to try and attain salvation. But you have not met a true Master in your previous births. Because, had you met a true Master in your previous birth, then you would not be here in this life. You would be in Sach Khand.

In this life, you have been given such a brilliant opportunity where, with God's Grace, you have got this human birth and you have a Master and you have been shown the Path. And it has been explained to you.

So, you should make the most of this life and this opportunity by doing your meditation and by cutting off your attachment and your love and affection for all outward things, because there is no happiness — no permanent happiness — in all of these outward things. There is no happiness

in wealth. There is no happiness in status or society. The true happiness is the happiness within, which is in Naam.

Nanak Sahib says, "Only those people are happy and content who have made Naam their support, and who have manifested the Naam within. All others are unhappy. All others who have the support of the world outside are unhappy."

Bhatak yeh mitegi kaam tab hoyega,
Bhatak yeh mitegi kaam tab hoyega,
Ketaki ber tu bhatak aaya.

Paltu Sahib says, "Till you stop the wandering, you will not be able to come within." So, till you stop following the outside world, till you stop your affection and attachment to all of the outside world and come within and develop your love and affection for the Master, you will not be able to get your salvation.

So, as long as we are not able to resist the love and affection of this world, we will not be able to get salvation. It is the rule of the land that, wherever we have our affection, we will be reborn in that place and be reborn for that thing that we have affection for. So, if we have affection for this world, there is no way you can get salvation and get free from this affection.

Daas paltu kahe hoye sanskaar jab,
Daas paltu kahe hoye sanskaar jab,
Bina satsang na chute maaya.

Paltu Sahib now says, "The person with past impressions only will be able to come towards this Path and do the devotion. As long as one does not have past impressions of devotion from his previous life, he cannot."

So, such people who have past impressions, when they come in the fold of the Masters and they listen to the Satsangs and they come in the company of the Masters, these past impressions, which they have with them unfold and they are able to quickly imbibe the Teachings of the Masters and quickly follow on the Path of the Masters.

When we do not have these past impressions, it is very difficult for us to assimilate the very refined Teachings of the Masters. The Masters, when They talk, have purity in word Their words and, unless we have these past impressions, it is difficult for us to assimilate these Teachings because, if we don't have this, the burden of karmas and the filth of karmas that we have on the mind, do not allow us to assimilate or understand the Teachings of the Master.

So, even if you are in the company of the Masters and you're listening to Them, it is very difficult to accept that and imbibe that in your life.

Even though we are in the pilgrimage of the Satsang, we are in the purity and in the presence of the Masters, we are not able to imbibe that and truly bring about all that into our lives. And we are drawn, again and again, into the affections and attachments in the outside world.

* * *

There is a small example.

There was a person from a rich family and he was going on horseback and he traveled a bit and came to a place where there was a Satsang going on. When he had traveled about ten kilometers, he came by a temple and he saw that there was a discourse being given — there was a Satsang going on. He was quite curious as to why there was a gathering in such a distant place? So, he felt that he should listen and he tied the horse and sat behind to listen.

So, he was listening to the Satsang and this Satsang was about how we have come into this world, who we truly are, and who is our God Almighty, and how we should go back to God Almighty, how we are deluded here by Kal and Maya, and how we have forgotten our true home. And it was all about the love and affection of the Master and the pangs of separation from God Almighty.

So, each of these Teachings that were being talked about, like arrows, they were affecting this person who had come there.

So, this talk affected him and, immediately, after the Satsang, he went for a little distance and then left his horse and he walked around like a sadhu. He was wandering in search of a Master and, after some time, he got a Master and he followed that Path. And, that way, he stayed for about ten to twelve years.

And after that, once while he was walking around, he came back to the same place. So, when he came to this place, he had seen that, the last time he had come, there was a gathering of about a hundred people, but now the gathering was almost of a thousand people. And it was a similar Satsang that was going on about similar things that were being talked about.

When he heard that, he came to that mahatma who was talking and he said, "Please, can you give me the mic so that I can talk?"

So, he was given the mic to talk. And, when he got the mic, he asked a question as to how long they had been coming there to attend the Satsang?

Some of them told him, "We have been coming for a long time. This has been going on for more than twenty-five years now. And we come and regularly listen to Satsangs."

So, he said, "You are truly blessed people because I just happened to come here once. And with that 'slap' of the Satsang, which I got for one listening, I lost my senses. I've still not been able

to gather my senses. But you people come here regularly and are 'slapped' every day — and yet, you are able to withstand that shock. So, you are truly, truly blessed people."

* * *

Mahatmas say, "We listen to Satsang and take it from one ear and leave it from the other ear. So, how are we going to be able to bring that transformation?"

When we listen to Satsang, we should try to imbibe that. We should try to assimilate what is being said and live that Satsang. We should spend a couple of hours after the Satsang and think about it — introspect on it — and try to bring it into our lives.

Otherwise, that Satsang will not bring true color and bring about any transformation in us.

So, after listening to the Satsang, if we think about it, we ponder on the Satsang, and we try to assimilate the Teachings, then the Grace of the Master will definitely be on us.

Paltu Sahib says, "Those who have these past impressions are able to imbibe the Satsangs faster and they are able to assimilate what is being said by the Masters." But also, by listening to the Satsang and following that, and trying to follow that, one can also bring about the transformation."

Satsang is of a very high order. And when we listen to Satsang, we should try to imbibe that and bring it within our lifestyle. And then, we can see that it will bring about a transformation within us.

* * *

In 1973, I had the opportunity of listening to one Satsang of Somanath Baba Ji. It was a taped Satsang and the impact of that taped Satsang was so much that — I used to do deity worship before that — I gave up all of that immediately after the Satsang. And the pangs of separation of the Master grew so strongly within that, within about one to one and a half months' time, I felt like leaving everything — even my job, my family, everything – and going to Bangalore, to the ashram of my Master. So, what is all this? This is nothing but the power of Satsang.

So, Satsang is indeed very powerful, but one has to bring it up in their own life and one has to follow that. And, if one doesn't do that, then it will not change or transform the person.

Daas paltu kahe hoye sanskaar jab,
Daas paltu kahe hoye sanskaar jab,
Bina satsang na chute maaya.

Radhaswami.

7

Meditation Talk
03 Aug 2019 – Morning

The Surat Shabd Yoga Is The Only Study That Teaches Us How To Die While We Are Living

---

THE SURAT SHABD YOGA is the only study that teaches us how to die while we are living. In the Surat Shabd Yoga, we practice every day. When we do our meditation, we practice the concentration of the attention of the soul at the Eye Center. So, gradually, our attention in the body withdraws and it comes to the Eye Center. And, gradually, after we leave meditation, this attention gets redistributed in the body.

But, for perfecting this art, we have to keep our mind and body pure. We have to cleanse our minds by doing Simran and remove the burden of karmas and we have to also equally pay attention to keep our body pure. Because, when both of these are pure, we will get success on this Path.

This happens when we do our Simran because, by doing Simran, the mind gets purer and the body also gets purer. And if we try to do this just by thinking that we are keeping our body and mind pure, that is not going to happen. It is the Simran that brings about these positive attributes within us. And that manifests the change within us.

It is Simran that has the power of transforming an ordinary human being – even the greatest of sinners — into mahatmas.

Therefore, whenever we are there in our homes and we are idle — the mind is idle — we should try to do our Simran. We should try to keep focusing on our Simran and do as much as possible.

The whole day, we are thinking about the worldly things, and then, when we sit for meditation for about a half an hour or an hour, the mind cannot focus well because it is distributed outside.

So, when we do the Simran the whole day — when we keep remembering and focusing on Simran — that helps us when we sit for meditation.

Of course, if someone is doing work in the office or if he is using his intellect or his mind for his work, then he may perhaps get less time to do Simran. But whenever he is idle, he should use that time to do Simran and remember his Master.

So, if you want to be successful on this Path, and you want to see your success, you should do more and more Simran. Because, the longer you do your Simran, the faster you will succeed. And the slower you do your Simran, the longer it will take to succeed on this Path.

By doing continuous Simran, the attention of the soul starts withdrawing from the body and that starts getting focused at the Eye Center. By doing so, the attention of the soul gets concentrated and it moves out of the body and, at the Eye Center, it concentrates where it is seated. That is the process of the saying that 'we are dying while we are living'.

For a devotee, he can do this practice every day. He can withdraw that attention at the Eye Center and, again, come back at any time. That is what Mahatmas say is the process of dying while we are living. Because once you have overcome and been able to concentrate that attention at the Eye Center, you no longer fear death because you have already transgressed that process. And then it becomes easy and one can do it every day.

Such devotees who have crossed over and have been able to go to the Eye Center, for them, it is a matter of joy at the time of death. It is like a newlywed bridegroom who feels happy at the time of marriage. That kind of happiness is there when the person is going to leave the body and die.

But for those who have not done this and who are spread out in this world, for them it is a matter of great sorrow at the time of death, because they have to leave all of this behind.

So this kind of pleasure is an attribute of the gurumukhs who have done these practices.

* * *

The atmosphere is quiet and we should make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

8

Meditation Talk
03 Aug 2019 – Afternoon

By Doing Simran And The Contemplation Of The Master, We Start Cleansing Our Mind And We Start Cleansing Our Faculty Of Visualization

---

BETWEEN OUR TWO EYES, there are four parts of the mind. There is the mind. There is intellect. There is chit, which is our faculty of visualizing. And there is ahamkar, where we start associating with a particular thought.

So, the first part is the mind, where the mind throws up a thought. Once a thought is thrown in the mind, the intellect starts thinking on that thought. Once the intellect starts thinking on that thought, then immediately — the third faculty of visualization — that plays out the visualization of that thought.

That faculty of visualization immediately starts visualizing that thought which that intellect is thinking. And we can only visualize those things that we have seen. So, what we have not seen, we cannot visualize.

So, if we have a thought and the intellect starts thinking — for example, our house — immediately, we start visualizing our house.

And the fourth part of the faculty are the thoughts around that in association with us as an entity. So, we start visualizing — we start associating — with that thought. So, that association with that thought, and the visualization, then has an impact again on the mind. And that has a longer impact.

We are constantly in this process. And when we are thinking of all the worldly matters, our associations outside, our relations outside, and our things outside, all of that is constantly going in the mind. And, as a result, the mind and the faculty of visualization, both have become laden with these thoughts and they are not clean.

Therefore, Saints give us Simran. By doing Simran and the contemplation of the Master, we start cleansing our mind and we start cleansing our faculty of visualization. And both these

become sublime. If we do not do this, even if we are sitting quiet, our mind is constantly at work and the mind is constantly throwing up thoughts. And this process is continually happening.

Therefore, the Simran should be in the mind and the contemplation of the Master should be in the visualization.

When we perfect this practice of doing Simran and contemplating the Form of the Master as we have seen Him, at one point, the faculty of visualization will become still. And the mind will also become still. And when that happens, the attention of the soul, which is spread in the body, will start gathering at the Eye Center.

Therefore, this needs a lot of practice. We have seen the history of Mahatmas and Saints, how much They have practiced this. And that is how They have been able to go within.

The Mahatmas have been able to sacrifice all of Their outside, outward thoughts, and They have been able to focus those thoughts within. And They have been able to single-mindedly do Their Simran and visualize and contemplate on Their Master.

We are unable to do this because we are spread out in all four directions and we are manifested in all our other outward thoughts and affections. That is why we are not able to focus single-mindedly on that Simran and contemplate on our Master.

Masters say, "While you are going about your routine lives, within, you should stay focused on your Master and do your Simran."

We come to know of this in the Satsang. We come to know of this reality. And this is all explained in the Satsangs. So, once we have known this reality, we should not get spread in the outside world. And we should try, as much as possible, to stay focused within. And, though we do our work as a duty, we should keep our mind focused on our Master and on Simran.

We meditate only for half an hour or an hour and, the rest of the day, our thoughts are all spread in all directions. That way, we will not be able to get success because, throughout the day, the mind is outwardly focused. Our thoughts are spread all over the world and we are thinking about all our affections and all about the things outside. Therefore, when we sit for meditation for that limited period, we are not able to focus our attention.

* * *

Sant Ji used to give an example that, if there are ten taps connected to one pipe and all the taps are opened, then the flow of water in all of these taps will be just a trickle. But, if you close all the taps and just open one tap, then the flow of water in that one tap will be very strong.

Like that, if our thoughts, which are scattered all over the world, are focused on the Master and they are focused on Simran, then we will be able to get much better focus and we will be able to get success faster on this Path.

Masters say, "You should stay in this world and go about this world as your duty. But you should remember that this world is not permanent. It is only for a few days. And, eventually, we have to leave all of this behind."

So, don't spread your love and affection in this world outside. Instead, stay focused on the work at hand and stay focused on your Master and your Simran.

Masters have also lived and They have also had families and They have been in households. And yet, They have been able to do Their practices in Their lifetimes and get success on this Path.

* * *

This time is good and we should make the most of this time now. So, let us close our eyes and sit for meditation.

9

SATSANG
03 Aug 2019 – Afternoon

What Is There Now Is In Your Hands — What Is There Tomorrow Is In The Hands Of Kal — And We Don't Know How That Will Turn Out

---

The paathi is singing from the Bani of Sant Kabir Sahib from the book: Kabir Sakhi Sangrah

Pache din pache gaye, guru se kiya na heth,
Pache din pache gaye, guru se kiya na heth,
Pachtaava kya kare, chidiya chug gayi kheth.

THIS IS THE BANI of Param Sant Kabir Sahib. Kabir Sahib says, "This precious life that has been given as a human being, that is frivolously frittered away in the worries of the world and, when this life comes to an end, the end result is disappointment."

When the soul goes through these 8.4 million lifeforms and it is suffering in those lifeforms, God Almighty takes pity on that soul and gives this human life as an opportunity to that soul. This opportunity is the window of salvation from this ocean of life and death because this human life and this human form is the only form that is endowed with the ability to transcend beyond and go back to God Almighty. In no other life form can one do devotion and go back to God Almighty.

But, in the delusion of Kal and Maya, the soul forgets about the true purpose of this opportunity that has been given and the life is wasted in the worries and all outward pursuits. In the end, there is repentance.

So, Kabir Sahib says, "Everyone repents in the end. But what is the point of that repentance when that life has come to an end?"

Aaj kahe mein kaal bajunga, kaal kahe phir kaal,
Aaj kahe mein kaal bajunga, kaal kahe phir kaal,
Aaj kaal ke karath hi, avasar jaasi chaal.

Then, He points out, "Even for those jivas who have been initiated and who are on this Path, there is delusion there also because that jiva feels that he is too young. He has been initiated in the early part of his life and he can do this devotion and meditation after he retires from his

work." After he retires, there is going to be a lot of time available to him and he can use that time in this devotion.

Sometimes, we go to the Masters and in the Satsangs we get motivated to do our meditation. And, during that time, when we think, "Okay, now we'll get up early morning and sit for meditation," then we sleep with the thought. Because of that thought, we also wake up in the morning, but when we wake up, along with us, our mind also wakes up. And then the mind starts working like a lawyer and starts explaining things to us.

So, when the mind is also awake, the mind starts explaining, it makes excuses. It says, "My legs are hurting a bit, so let me take another hour's rest." Or, "My head is feeling a little heavy." Or, "My back is hurting a little bit, so let me just rest it for a little more time and then I will get up."

So, that way, when it explains, "Okay, after one hour — maybe at four o'clock — I will get up. There is a lot of time."

And, once we go to sleep, then the family members have to wake us up for tea. And when we realize that we have missed that morning opportunity, we feel, "Okay, we resolve — we will sit tomorrow." And, that way, that tomorrow never comes. And then, it's finally the time of Kal, and then Kal grabs us. So, in that we, we miss this opportunity.

So, Mahatmas say, "Please understand the importance of each breath and use that to collect the wealth of Naam. Every breath that we take goes away forever. It is not going to return. So, value each breath that we have been given."

Kaal kare so aaj karu, sabahi saaj tere saath,
Kaal kare so aaj karu, sabahi saaj tere saath,
Kaal tu kya kare, kaal kaal ke haath.

Kabir Sahib says, "Instead of procrastinating, whatever we have to do tomorrow, if we start thinking that we should do that today — now — then we will be getting all the happiness now itself." Because what is there now is in your hands. What is there tomorrow is in the hands of Kal. And we don't know how that will turn out.

Kaal kare so aaj karu, aaj kare so ab,
Kaal kare so aaj karu, aaj kare so ab,
Mein parle hoyegi, bahuri karegaa kab.

Kabir Sahib again says, "What you have to do tomorrow, do today. And what you have to do today, you do now — because we do not know beyond this breath whether we are going to survive and continue." So, whatever has to be done, it is in the now, that we should do it."

In the war of Ramayana, this war lasted for ten days. And, in those ten days, all the brothers and family members of Ravana perished in the first seven days of the war. In The last three days was fought between Ravana and Rama in this epic of Ramayana. And when Ravana was injured and he was dying, he was laid on a bed of arrows and he was bleeding.

At that time, Rama told his brother Lakshman, "Go to Ravana because Ravana is a very learned person. He has learned and understood the Vedas. So, he is a very great statesman. And, after this war, we have to return to our kingdom and we have to rule our kingdom. So, why don't you go and get some priceless suggestions from him and seek his advice?"

But Lakshman had a lot of ego and he told Rama, "Ravana is our enemy. We are fighting a war with him. Why should we take any advice from Ravana?"

But Rama insisted. He said, "Ravana is a very learned person. He is a pundit and a great statesman. So, you should go and take advice from him."

So, when Lakshman went reluctantly to Ravana, again, the ego of his caste came in play and, instead of standing by the feet of Ravana for asking for advice, he stood by the head of Ravana. So there, he stood by the head of Ravana and told Ravana that he had been sent by his brother to take some advice as to how to run the kingdom, or take some advice of running and administering the nation.

When he asked this, Ravana opened his eyes and looked at him and, then again, closed them and he didn't say anything. And, Lakshman, after he waited for some time and he didn't get any response from Ravana, he went back angry to Rama.

He told Rama, "I went there. See, I told you. He is our enemy and we have unnecessarily gone and asked him for advice."

When he told this to Rama, Rama asked him as to where he was standing when he asked Ravana, and in what manner he asked the question?

So, Lakshman explained, "I was standing by his head and I asked him."

Rama told him, "How can you get advice like that? You have to make him your guru. And you have to show him respect as a guru. How do you show respect? You have to go and touch his feet and beg for advice. So, go again and do that."

So, this time, Lakshman went and stood by the feet of Ravana. He touched the feet of Ravana and, with folded hands, he requested Ravana if he could give him some advice on running his kingdom?

So, when he folded his hands and he asked for advice, Ravana opened his eyes and he said, "You have taken very long to come. Actually, I am now dying. I have very little time left. But since

you are asking for my advice and you have become my disciple, I have to give you advice. And my advice to you is that, when you go back to your kingdom, you should not procrastinate. Whatever you are doing tomorrow, you should try to do it today. And whatever you have to do today, you should try to do it now."

So, Lakshman asked him, "Why are you giving such advice to us?"

But Ravana told him, "No, it is very important advice because I wanted to do three things, which were very difficult, but I knew that I had the capability of doing those three things. I felt that I was immortal, so I had procrastinated. I thought, I'll do it later, but then you have come and now I am on my deathbed. I am unable to complete those three things."

So, Lakshman asked him, "What were these three things that you wanted to do, which you are unable to do?"

He said, "I had planned to accomplish three things. One is, I wanted to make a staircase from this world into the heavens — into the astral form. And that was possible. I do know how to do it, but now I am unable to do that. The second thing is that all the oceans and the seas are great sources of water, but they all have salt and I had the capability of converting all of these into freshwater bodies. But that again is something now that I cannot do. And the third thing," he said, "I love gold. I had brought all the gold from the heavens."

Lanka, which was his kingdom, was made of gold. And that was all gold which he had got from the heavens.

So, he said, "I wanted to bring about fragrance in gold. I wanted to add a fragrance in gold which would make it more likable. But now I have to leave all these three things. I knew I could do all of these things but I procrastinated that.

So, now I am, therefore, unable to complete all of these things. Therefore, my advice to you is, when you go back and you run your kingdom, make sure that whatever you have to do tomorrow, you should try to do it today. And whatever you have to do today, you should try to do it now. Because one is not aware of what kind of calamity will strike next. So, you should try to immediately complete everything in the now of the moment.

Paav palak ki sudhi nahi, kare kaal ka saaj,
Paav palak ki sudhi nahi, kare kaal ka saaj,
Achaanak maarasi, jyo theethar ko baaj.

Kabir Sahib says, "We are not aware of the next moment, whether we are going to live or not. But, however, we plan for all future. We plan for many, many years to come. We spend all our time doing that. But we are still not sure whether we are going to live the next moment."

That is why Mahatmas say, "This is the world of Kal and Maya and all the things that have been given to us, which we are assuming to be ours, belong to Kal and Maya and we will have to leave all these things behind."

But because of the ignorance, we start assuming that all of these things are ours. And because of that attachment to all these things that we build in this life, we have to suffer the beatings of the angels of death after our death.

We have come empty-handed into this world. And when we die also, we will die empty-handed. We have not brought anything into this world and we are not going to take anything from this world.

That is why Mahatmas say, "All these are delusions of Kal and Maya. So, don't get carried away by these delusions. Use this time very wisely and collect that wealth which will go with you."

Paav palak tho door hai, mo pai kahiyo na jaay,
Paav palak tho door hai, mo pai kahiyo na jaay,
Jaanu kya hoyegaa, paav peepal ke maay.

Kabir Sahib says, "A quarter of the time that it takes to bat an eyelid, that is also something which is out of our control. We don't know what is going to happen. So, what to speak of the future?"

* * *

This is an incident of a satsangi. He was an initiate of Sant Ji and he used to stay at Neelammanahali, which is close to the Guddella Ashram.

He was very well off. He had a farmland with betel nut trees. And once, he went to Pavagada to get a mechanic to repair this tractor. So, when he left from Pavagada with a mechanic on the backside of the bike and they were returning, about two kilometers down from Pavagada, he felt a little uneasy and he said, "We'll stop for two minutes and then we will leave. And I will just sit and take two minutes rest."

So, he got off from the bike and sat — there was a tamarind tree there and he sat below that tree. And just as he sat, he passed away there.

That mechanic did not know where this person was staying also. But, luckily, there was a small diary in his pocket and he saw that and he called one of those numbers. And he informed that family and they came in a car and then they took the body of this initiate.

Therefore, Mahatmas say, "Even for a quarter of the time it takes to bat an eyelid, we are not aware of what is going to happen in that moment. So, what to plan of the future?"

Kabir noubathi aapani, din das lehu bajaay,
Kabir noubathi aapani, din das lehu bajaay,
Par pattan yah gali, bahuri na dekhou aay.

Kabir Sahib says, "Whatever family you have and this house that you have, you enjoy this while it is there. And after death, this is not going to go with you, this family is not going to go with you, and that house is of no use to you in the future. And even the family members, you will not know the family members also after death."

After death, the next body is already laid out. And that is on the basis of the karmas that have to be redeemed. And one doesn't get a human body again, so the next body is laid out according to your karmas.

Jin ke noubathi baajathi, mangal bandhate baar,
Jin ke noubathi baajathi, mangal bandhate baar,
Satguru naam, gaye janam sab haar.

Kabir Sahib says, "Great kings and kingsmen have been there who have been there before and they had elephants and they had horses tied at their doorstep and they had shows of dance and music played out to them. Such people also have ceased to exist and they have wasted their time and gone away from here."

He says, "Whether he is a king or whether he is a beggar, if this person does not get the mercy of the Master and he doesn't come in the company of the Master, that life is wasted. And then, after that, he is going to go back into the suffering of the 8.4 million lifeforms."

Mahatmas say, "Those who do a lot of tapas or the mahatmas who have attained higher levels, when they come into this world, they generally get to be in high positions in the state — either kings or prime ministers or ministers. And when they get these positions, they do a lot of sinning in those positions. They have to sin a lot and because they sin a lot, they go to hell from here." So, from the heaven to a king and from a king to hell is the order of how these people move.

So, that is how when one does austerities, he goes to heaven. He goes to Vaikuntha. He goes to Kailash. But after that time of his austerity is over, he is sent back to this earth as a human being. And there, because of his position, he does sins and then he goes into the chaurasi and hell.

That is how this cycle of Kal is going on in this ocean of life and death, and all the souls are being churned in this ocean of life and death.

Paancho noubathi baajathi, hoth chatisho raag,
Paancho noubathi baajathi, hoth chatisho raag,
Mandir khaali pada, baitan laage kaag.

Kabir Sahib says, “At one time, there were great palaces and the kings in those palaces were given a lot of importance. When they came, they were greeted with fireworks. And there were elephants and horses tied to their doors. And they had a lot of dance and music played out to them to please them. But today, those palaces are in ruins. And there are birds who have left droppings on these palaces.”

Those people are gone now. And why is that so? It is because whatever is built has to be destroyed. Whatever comes to life has to go through death. So, all this world is subject to destruction and nothing is permanent here.

No one is permanent in this world. Everyone has to come and go — even the great asura, Ravana. He had pleased Lord Brahma and he had consumed nectar as a boon from Brahma.

Now, in the scriptures also, it is written that those who consume nectar become immortal. There is no death for these people. And, in this delusion, even Ravana felt that he was immortal and he would never die in this world. But, eventually, he was killed by Rama in this world itself.

This great Ravana had a big family. He had one hundred thousand children and he had one hundred twenty-five thousand grandchildren. He had such a great family and he had a palace of gold, he had a kingdom of gold. But today, there is nothing there and there is not a single person or a family member who even lights a lamp for him.

So, when Ravana died, Rama handed over the reigns of that kingdom to Vibhishana, Ravana’s brother. And Vibhishana, when he was made king, he said, “All my brothers are dead. All the other demons of this Lanka, everybody, is dead. There is no male left in this kingdom. All that are left are women here. So, I'm just going to be ruling women here.”

He said, “How will I get all of these women to be part of the military for defending the kingdom? Why don't you get these demons who have been killed by you, why don't you give them their life back so that at least I can protect my kingdom?”

So, Rama gave him a pot of nectar and he said, “Okay, you sprinkle a few drops in everyone's mouth and they will become alive.”

Vibhishana started putting the drops of that nectar in everyone's mouth, but then, no one got up. Everyone was dead. And that pot of nectar also was emptied.

So, Vibhishana came back to Lord Rama and he asked, “What happened? I have put these drops of nectar in everyone's mouth as you said. So, why isn't everyone coming back to life?”

So, Rama told him, “Look, all of them in the war were taking my name — Rama and Lakshman — so everyone was taking my name. And because of that — the consistent repetition of my

name — they have all got salvation. They are all in heaven now. So, no one is here to be made alive."

So, then he had to continue with the kingdom as it was. And all those ladies who were expecting at that time, they had children, and that's how, gradually, that kingdom again grew back.

Dol damaama gadbadi, sahnaayi aru beri,
Dol damaama gadbadi, sahnaayi aru beri,
Chale bajaayi ke, hai koi laave feri.

He says, "All these people in whose courts there were all kinds of music and singing and dancing, all these people are also no more."

Kabir thoda jeevana, maande bahut mandaan,
Kabir thoda jeevana, maande bahut mandaan,
Ubah mein lagi raha, raav rank sultan.

Kabir Sahib says, "Our lives are very short, but our desires and our wishes are very long. We keep planning for the future but we do not live that long."

So, whether it is a king or a beggar, everyone's desires are big desires and wishes, and those are never completed. But, in that desire and in those wishes, we forget about the reality of our death — that our life is not permanent. So, we forget death in that.

Mahatmas say, "In whatever state you are in as per your fate deeds, you should be happy and content in that situation. And you should gather the wealth of Naam, which will take you and get you salvation from this ocean of life and death."

Ik din aisa hoyegaa, sab se pade bichod,
Ik din aisa hoyegaa, sab se pade bichod,
Raana chathrapathi, kyon nahi saavadh hoyi.

Kabir Sahib says, "Even those whom we very dearly love, we will also have to, one day, leave them behind." So, Kabir Sahib says, "I, therefore, tell the king, I tell the statesman, I tell the pauper, I tell the beggar that this is not permanent and they all have to leave all of these things behind."

He says, "Everyone is burning in their own desires. There is a constant want. They have wants and they have desires and everyone is burning in this fire. Even if there is a king and his treasury is filled with gold and jewels, even then he wants more." So, this fire of desire is burning in everybody.

He says, "The Mahatmas have the means of purging this fire of desire and that is by doing Simran. If we do our Simran and Dhyan and we are able to go within, then by doing so, we will be able to get true happiness and we will be able to stop this fire of desires."

So, Kabir Sahib says, "It is only by Simran that we can douse this fire of desire because true happiness is when we do our Simran. And it is Simran which will be giving us that happiness. It is Simran which will take us back to God Almighty."

It is this Simran which is given by our Masters that takes us from the nine doors and takes us to the Tenth Door. When we go to the Tenth Door, there we manifest the Radiant Form of the Master. And then the Master takes us further and He gets us to have the darshan of Jyoti. And, after that, He manifests the Sound Current within. When that Sound Current is manifested, all our desires that we are burning in, all that is doused and we realize our earlier lives. We see all our previous lives and we understand how all of this is working.

So, by doing Simran, we get true peace. Otherwise, by doing the repetition of all the other worldly things, we are getting sorrow. We go back into this ocean of life and death and nothing is permanent there. But, by doing Simran, we are able to get true peace and we are able to get our salvation and we are able to go back to God Almighty.

Though we know that it is not in our control, we still desire and we are still worried about all the worldly things. We are constantly burning in that worry. And it is that worry which brings us sorrow. It is that worry which spoils our health and that worry is the cause of all our sorrow.

So, He says, "Be happy in doing the Simran given by your Masters because that will give you true peace."

Oojad khede tokari, gadi gadi gaye kumhaar,
Oojad khede tokari, gadi gadi gaye kumhaar,
Sarkhaa chal gayaa, lankaa ka sardaar.

Kabir Sahib says, "Those who have constructed the palaces. They are no more. And those who have stayed in those palaces are also no more. Ravana, who had built his city of gold, he is also no more."

It was the monkey Hanuman who set the entire Lanka on fire, and with all this might of Ravana, he could not stop that from happening.

This was a curse of Parvati. When Ravana had sought a boon and taken that palace and brought that palace, from Kailash into this world, Parvati had cursed him, "If you are taking this palace, you take it now, but it is also going to be reduced to ashes. Neither the palace will be there, nor will you."

It was Shiva who was incarnated as Hanuman and he had to fulfill that curse of Parvati. He incarnated as Hanuman and he found out where Sita was and he then fulfilled that curse by burning down Lanka.

So, Ravana had got that palace from Shiva and Parvati and he had brought it here. And, eventually, neither that palace continued nor did Ravana live forever.

Ooncha mahal chunaavathe, karathe hodam hod,
Ooncha mahal chunaavathe, karathe hodam hod,
Subaran kalee dalaavathe, gaye palak mein chod.

He says, "All these great kings have built their palaces and houses and each one has got into a competition with the other to build a better palace and build a better home. All of those palaces and all of those homes are today in a dilapidated situation. They are all broken and they are lying without any attention."

They constructed walls of a width of eight feet so they would be impregnable. But those kings are also not alive today. They are also dead, despite those thick walls. And today, all of those are in ruins. If we go even in Telangana, we see these massive forts that were constructed. All those are in ruins today.

So, Kabir Sahib says, "All these things are momentary and they are only there for a few days. We will have to leave all this behind."

So, we should use our time wisely and collect the wealth of Naam which will go with us and which will get us salvation and away from all of this.

He says, "You should focus your attention on your Masters. It is your Masters and Naam which will ease this sorrow for you — this sorrow of this ocean of life and death. They will get you the salvation and They will take you back to God Almighty."

We should not feel that our Masters, Who are no longer in the body, have left us because They are very much with us at all times.

Saints never die. They are always with us.

Sant Ji used to say, "Those who say that my Master is dead, he should be taken to a court for having made a 'Master' who can die. Because if Saints are going to die when They leave Their body, then how are They going to protect us after our death?"

Your Masters, Who have initiated you are very much with you and we should never feel that They are away. We should spend time in Their remembrance and never feel that They have left the body so They are no longer with us.

We should lovingly remember Them. Saints are immortal. They are always going to be with us. They take this body — this body belongs to Kal and Maya — and, like all other bodies, They have to also leave these bodies here. But They are always there for your protection. And you should always have your love and affection for the Masters Who have initiated you.

Ooncha mahal chunaavathe, karathe hodam hod,
Ooncha mahal chunaavathe, karathe hodam hod,
Subaran kalee dalaavathe, gaye palak mein chod.

Radhaswami.

10

Meditation Talk
04 Aug 2019 – Morning

When Souls In This World Are Suffering And They Are Crying Out For God Almighty, Sat Purush Sends These Saints Into This World

---

THAT GREAT GOD ALMIGHTY, SAT PURUSH, from time to time, He sends ready souls into this world. When souls in this world are suffering and they are crying out for God Almighty, Sat Purush sends these Saints into this world.

Saints are always there in this world. Kabir Sahib says, "If Saints were not there in this world at all times, then this world would have burned and turned to ashes."

So, Saints are sent by God Almighty and They are there in this world at all times.

There are two types of Saints. There are Saints Who do the preachings on the orders of Their Masters, or on the orders of Sat Purush Himself, and They go about awakening other souls and taking them back to God Almighty. Then there are other Saints Who are connected with God Almighty but They do not have the order to go and awaken other souls.

These Saints are fully-attained Saints, but They do not have the order of their Masters or Sat Purush to awaken souls. So, They do not do the preachings. But, They are, at all times, completely lost in the love of God Almighty and They are meditating upon Him all the time.

So, They do not have this yearning of awakening other souls and They are lost in the love of God Almighty. When They leave this body, sometimes, They make one disciple and They pass on the teachings to one disciple.

Saints Who are preaching have the order of Their Masters or the order of Sat Purush and They help the souls — the suffering souls — and They awaken these souls and They go from place to place awakening souls and explaining the teachings of Sant Mat.

So, there are these two types of Saints. And it is on the power of these Saints that this world is continuing the way it is.

So, we should not be worried that there will be no Saints in this world. God Almighty sends these Saints and Saints are there in this world at all times. We should be worried about doing our meditation and going within and meeting God Almighty.

Kabir Sahib says, "If there is something very precious in this world, it is the company of the Masters because, otherwise, everyone has wealth and families and spouses, but to get the company of the Masters is something which is priceless."

After suffering in the chaurasi, the souls are suffering and God Almighty takes mercy on these souls and gets them in the company of the Masters in a human life.

So, it is in God Almighty's Hand as to who He wants to beckon to Him — who He wants to give salvation. And to such souls, He gets them in the company of the Masters. And then, with the help of the Masters, these souls reach back to God Almighty.

All the Saints — all contemporary Saints and all the Saints — have great love and affection for each other. There is no Saint Who opposes or Who thinks ill of any other Saint. All of Them are connected within. And, from time to time, They are all coming into this world.

So, we are all indeed very fortunate that we have the company of the Masters and we have been shown the Path by Them. And, now that we have the Path and we have the company of the Masters and we understand what we have to do, we should use this time to do our devotion and do our meditation and Simran.

* * *

The time is very good and quiet and we should make the most of this time. Let us close our eyes and get connected to meditation.

11

Meditation Talk
04 Aug 2019 – Afternoon

All These Other 8.4 Million Life Forms Are There For The Redemption Of The Deeds Done In A Human Form

---

Kal and Maya, with the five elements, have created 8.4 million lifeforms in these three worlds. And those are divided into four parts. Rishis and munis have counted these and there are 3 million types of trees and plant forms — with one element. So, these have been created by Vishnu. And then, 2.7 million lifeforms of insects — including snakes — with two elements. These a have been created by Shiva. And 1.4 million lifeforms of birds of three elements. Nine hundred thousand types of waterborne animals have been created by Shakti, or Durga and 1.4 million lifeforms of flying birds. And four hundred thousand of other animals — which includes humans, gods, goddesses, demons, yaakshas, gandharvas, and all of the other forms, which are across these three worlds.

When, in the human birth, one does karmas, after that, to redeem those karmas, one has to go back into these 8.4 million lifeforms — starting with the trees. So, whatever we do, the give-and-take of that is redeemed in the 8.4 million lifeforms.

So, these are to be redeemed in different lifeforms. And it depends on how we have lived our human life.

If we have done good deeds — more good deeds and less bad deeds — then, even if we are going in the lifeform of a tree, that tree will grow next to a lake where there is abundant water and it has all the resources. That is because of the good deeds done in a human form.

And, likewise, for bad deeds, they will probably grow on hilltops where, for about eight months, there is no water and, for four months, there is water.

Likewise, from a human birth, if one goes in the form of a dog, some of these dogs are very well taken care of. They are born and adopted by good families and they have proper beds to sleep in and they have cars to drive them around.

And, likewise, if one has done bad deeds, then even in the form of a dog, he will be born in a place where there is a scarcity of food and he has to move from place to place to get food.

So, in all these other forms, one gets to redeem the deeds done in the human lifeform. That is the specialty of the human lifeform because that is a form in which one can transcend from being a human to being God Almighty.

So, all these creations, all these other 8.4 million lifeforms, are there for the redemption of the deeds done in a human form. There is no account for the deeds done in those forms. It is only in the human form where we build up our good and bad deeds. And, for that, we have to go and redeem them in those 8.4 million lifeforms. Rishis and munis have, therefore, labeled the human life as the ultimate form — the pinnacle of all of the creation.

So, if that life form is wasted, then that soul again goes back in the 8.4 million lifeforms.

Therefore, Mahatmas say, "This precious life has been given to you for a purpose and you should do this for your own benefit. And you should use this special opportunity that has been given to you."

If we listen to what the Masters have told us, and we love Them and we have love and affection for Them, then we will be able to go in the permanence of happiness where we have only happiness.

We have this love and affection in all the lifeforms, but it is in this lifeform that we can get salvation by listening to the Masters and the Teachings of the Masters.

* * *

So, the atmosphere is quiet and good and we should make the most of it. Let us close our eyes and sit for meditation.

12

SATSANG
04 Aug 2019 – Afternoon

These Pundits Have Ego Within Them —They Do No Accept The Path Of The Saints —That Is Why They Have Objections And Oppose The Saints

---

The paathi is singing from the Bani of Sant Swami Ji Maharaj from the book: Santon Ki Bani

Kaal ne jagat ajab bharmaaya,
Me kya kya karu bakhaan.
Kaal ne jagat ajab bharmaaya,
Me kya kya karu bakhaan.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj explains how Kal has created this delusion and kept everyone wandering in wrong directions. Kal and Maya rule over these three worlds, up to Brahm

In these worlds, there are two powers — there is Kal, who all these munis and rishis, all of them, believe that Kal is God. And there is Dayal.

Kal rules till Brahm, and, beyond that, it is Dayal under whom all of this creation comes. So, He is beyond Kal also up to Sach Khand-Sat Lok and beyond.

In the Vedas, they do not recognize Dayal. In the Vedas, they say that, other than Kal, there is no other God and, other than Brahm, there is no other God. But Saints say that there are several planes even beyond Brahm and They explain these planes at the time of initiation.

But the people are ignorant and they do not know this and they believe Kal to be the God Almighty. But Saints, from time to time, keep explaining as to what the reality is.

There was a time when this creation was not there and there were no planes and there was nothing and everything was contained within Anaami. Then God Almighty, Anaami Purush, He thought that there should be some creation which should made and He took out Shabd — He took out the Sound Currents from within and instructed Them to make creations below.

So, that Sound Current then created Agam, Alakh, and Sat Lok — and Sach Khand. And then He sat there as Sat Purush.

Then, for a while, it was like this. Then again, God Almighty felt that there should be more creation. Then Sat Purush was instructed by God Almighty and Sat Purush took out sixteen Sound Currents within and instructed Them to make planes and creations below.

So, that way, one by one, the Sound Currents made each plane and they did that creation and resided in each of these planes.

This continued for a long time. And then, Niranjan — one of the Sound Currents, one of the powers — decided that he wanted to have a further creation of his own. So, Niranjan meditated upon God Almighty and then he pleased God Almighty. And God Almighty asked him as to what he wanted? And he said, "I am not satisfied with this current creation and I want to do my own creation."

So, God Almighty granted him that and He felt, "He is my son. So, I will grant him that wish."

But Niranjan wanted more material to do that creation.

So, God Almighty told him, "Your elder brother, Kurma, who is in Maha Kal, you go to him and he will give you whatever you need."

So, Kal went to Kurma and Kurma was sitting in meditation upon God Almighty.

That's a long story. But Kal then got all the material that he wanted to make his creation and he created the And, Pind, and Brahmand. After he created this, it did not have jivas. So, he was still not satisfied and he sat again for meditation upon God Almighty.

So, he stood on one leg and meditated for seventy chaukriyugas. One chaukriyuga is four yugas. Like that, he meditated for seventy chaukriyugas and he pleased God Almighty again.

So, Niranjan, as a boon, he asked for jivas — for souls – to be given to him so that he could populate his creation with these souls.

So, God Almighty gave him a store of souls who were there between Bhanwar Gupha and Sach Khand.

God Almighty, after giving him these jivas, also took out one more power, Maya, from within and He said, "On your own, you will not be able to do this creation. You will need Maya."

So, both Maya and Kal Niranjan came down with the store of souls. And then Kal explained to Maya how he wanted this creation to be made. And he told Maya, "You do this entire creation,

but do not tell the truth about me to anybody." And then he sat in the Sweth Sunn, meditating upon God Almighty.

Thereafter, Maya came down from Sweth Sunn to Jhanjari Dweep, and there she started doing the creation.

Maya first created the five elements. And then, out of this store of souls, she created three powers — that is, Vishnu, Mahesh, and Brahma. And then, Maya, along with the three powers, they became four powers and they created 8.4 million lifeforms.

And then they put these souls in all of these lifeforms. And that is how the creation and this ocean of life and death started.

But, the souls were very pure. And because they were very pure, the structure of this ocean of life and death was not working because nobody was doing any bad deeds. And then, in order to make this work, again Niranjan sat for sixty-four chaukriyugas and again meditated upon God Almighty. And when he pleased God Almighty, he asked for three boons.

The first boon he asked was, "Wherever I keep a soul, that soul should be happy in that form in which he is kept. And he should not remember about his previous lives." (Because that was stopping them from doing any karmas.) "And when you come to give salvation to the souls, you should not show any miracles and you should not impress them by showing something supernatural. You should explain by Satsang, and whoever is interested, they would choose to follow you for their salvation."

Thereafter, Kal sat with the soul in each of these lifeforms as the mind. And Maya added her powers and kept the mind busy with these powers.

So, the powers that Maya kept with the mind were greed, attachment, lust, anger, and ego.

And that is how the soul got entangled with the mind and followed these five powers of Maya. It got lost in this delusion because he was no longer aware of his previous births.

Brahma sits on a four-petaled lotus and from each petal of the lotus one Veda emanated. And these Vedas talked about Brahma as the 'Omnipotent' and deluded all the souls into doing all these penances, austerities, to please Brahma.

And these Vedas prescribed very difficult austerities, penances, and japas and tapas, which would keep the jiva busy in all of these difficult austerities and would keep the jiva in this delusion. And it is from these Vedas only that all of these idol worships and worshiping and fasting and all these other rituals have come up.

Jo saadhan te pichle jug ke,

So kaliyug mein kiye pramaan.

Swami Ji Maharaj says, "All the old measures of austerities have been by Kal's delusion being shown as the means of salvation. And, as a result, the jiva follows these austerities and penances and is not able to get any success and salvation and remains deluded here."

In the earlier yugas, in Sat Yuga, the lifespan of a human being was very long and it was a hundred thousand years. And he had the power of a ten thousand elephants and they could remain celibate and could remain without eating food to follow these very difficult austerities.

In the Treta Yuga, the lifespan reduced by a tenth and, from the earlier yuga, where the life was 100,000 years, it became 10,000 years and the human had the power of one thousand elephants. So, with that kind of power and purity, the human could, again, still continue to do all of these austerities, remain celibate, and do long hours of fasting and follow this practice.

In the Dwapar Yuga, again, because of a greater load of karmas, the lifespan of the human being reduced. From ten thousand years, it became a thousand years, and the power was reduced from a thousand elephants to one elephant. And, despite that, they could continue to do these practices, remain celibate, again, do fasting and do pranayamas.

So, now in the Kali Yuga, with more burden of karmas, the human has become very weak and the lifespan is reduced to a hundred years. And in this kind of a short lifespan, and with such weakness in the body, one is not able to do those kinds of practices which were prescribed in the earlier yugas.

The mind was also purer in the earlier yugas, and now with the burden of all of those karmas on the mind, the mind is in a state of turbulence and is not able to stay still, which is required for these practices.

All the rishis, munis, that we have heard of who have done all these austerities, all of those rishis are of earlier yugas. Now, we seldom hear of any rishi or muni in the Kali Yuga who has done these practices.

Moorakh prani man sailaani,
So atake jal aur paashaan.

He says, "Those who are ignorant and who have less intellect, those people have taken to doing idol worship. They have taken to going around in pilgrimages and doing all of these outside rituals."

So, these are people of lower intellect and illiterate people. They follow all of these outward practices of idol worships or going on pilgrimages for seeking God and seeking salvation. And

for the more intelligent types, Swami Ji Maharaj will explain later in the Bani as to how they or what they are going to be doing.

* * *

We have also heard about the ancestors of Jaimal Singh Ji Maharaj who used to go to Haridwar for pilgrimage. And many people in northern India, in Punjab, go to Haridwar as a pilgrimage and go for taking a dip in the Ganges there.

When Jaimal Singh Ji Maharaj left home at the early age of eight years, he searched for a true Master for ten years. And when he got his Master, Swami Ji Maharaj, he was instructed by his Master to work and earn his livelihood while doing his practice. So, he joined the military.

And for nearly twenty-five years, He was working while He did His practices. And after that, He went home to His mother and His mother was old. And He asked her what she was expecting Him to do for her?

She told Him, "For many years, I have not gone to Haridwar and nobody has taken me there. So, You have come now. So, why don't You take me to Haridwar?"

So, Jaimal Singh Ji obliged and He took her to Haridwar. And, while she was bathing in the Ganges, He sat by a tree. It was a pipal tree — a banyan tree — and He sat below that for meditation.

So, when He was meditating below the tree, He realized that this tree was His grandfather and He was quite surprised that His grandfather had indeed become a tree in this pilgrimage.

So, with some difficulty, he climbed up on the tree and ate three or four leaves of the tree. And that tree later dried up. He gave that tree a human life again because, other than through a human being, it is not possible to get salvation.

So, one has to realize that His grandfather used to go to these pilgrimages. And wherever you have your desire at the time of death, there you will be going after, in your next life, you will be going there. So, those who do these practices, these rituals, and they have these desires for lower forms of life, they end up going there after their death.

* * *

So, those people who are illiterate and of lower intellect, Kal has given them this way of going to pilgrimages and doing all of these outward rituals to keep them searching for God.

Buddhimaan abhimaani jo nar,
Vidhya naari ke hue gulaam.

Baaki jeev beech ke jitne,
Naa moorakh na athi buddhimaan.

So, these people, these illiterate and people of lower intellect, they were misdirected to all these outward rituals, pilgrimages, and other such practices.

To those who had higher intellect and who were intelligent, he put them on the path of learning, where they thought salvation is was through reading of the scriptures, the Vedas, and the holy books. So, he kept them searching for God Almighty in this form of learning. And, as a result, they develop an ego and they get into debates.

When we want salvation, it is the ego that has to be destroyed. But instead, for such people who are misled into learning and thinking of that as a means of salvation, it is only the ego that is working. It is only the mind that is growing stronger and it is the ego that is growing.

So, that way, Swami Ji Maharaj says that, "Those who are of more intellect, they have been put to do all these rituals and those who are of a better intellect, they have been put to this path of reading and learning.

Now, he talks about those who are in between.

Jap tap vrath sanjam bahu dhokhe,
Panch agni mein jale nidaan,
Dekho charitra kaal kartha ke,
Koi sir koi pair rundhaan.

So, for those people who are neither of high intellect nor of low intellect — the people in between — for them, he has put them on the path of doing all these yogas, Ashtanga Yogas, pranayamas, austerities, all of these things.

Now, it is easy to explain to a person of low intellect. Likewise, it is easy to explain to a person of high intellect because both very clearly understand the way it is explained. It is only the people who are in between. Those people never understand because they think they are intelligent when they are not, and neither do they have low intellect. So, they think differently about themselves. Even if Brahma comes to explain to them, they will not understand. So, Kal has put them on this path of austerities and yoga and all of these things. So, they constantly are doing those physical kinds of activities. And, that way, they are neither having the benefit of the learned nor the illiterate. So, they are in between.

Dekho charitra kaal kartha ke,
Koi sir koi pair rundhaan.
Bhatak bhatak bhatkaaya sab jag,

Koi na lagaaya taur tikhaan.

So, you see many of these people practicing in Haridwar and in various places and some of them stand inverted on their head in the hot month of May. And they will stand with their head down — they will do very difficult austerities.

* * *

Once, when I was on the Pahad, in the Pahad Ashram, the sevadars here, they asked me to join them to go to Haridwar and Rishikesh. So, I joined them and we went there.

So, when we went there, we saw this person who was standing inverted and — it was around 9:00 AM — when we also went for a bath. So, around 9:00 AM, this person was standing inverted. And seeing such a person standing like that in the hot sun — people throw some money there — they make offerings of fifty paisa, one rupee, two rupees, and all that money keeps collecting.

So, while we were having a bath, I was observing what was happening and this person stood there like this for about two hours. They have a practice of standing like that, and with that practice, they are able to stand for roughly two hours. And nearby there was a tent. So, I observed that, after about two hours, this person collected the money and went inside the tent — and another person from the tent came and, again, stood there. And, again, other people would come and offer him money.

So, like that, this process was going on and there were some five, six people in the tent. And one could see inside the tent also. So, there, I could see that there was a lot of smoke and all of them were smoking this chilum – hashish and marijuana. So, they were all smoking inside and these people use all intoxicants, they drink, they smoke, and they do these kinds of practices. So, neither do they get any salvation. So, there is hardly any devotion in this.

* * *

So, like Swami Ji Maharaj says, "Those people in between, they either do these practices and go for all these kinds of austerities and, within them, there are these kinds of people who are neither doing this for devotion or for salvation. They simply want to follow their ego to do these kinds of things."

Aisi haalath dekh jagat ki,
Sant satguru pragate aan.
Guru seva aur naam mahaatam,
Satsang satguru kiyaa bakhaan.

So, looking at this delusion, God Almighty has, from time to time, sent Saints into this world. And there are only three measures that the Saints prescribe for salvation — that is Satsang, seva, and Simran Dhyan Bhajan. And these Saints initiate the people who want to come on this Path and who seek salvation. And They connect them to the Sound Current and They help them get back to God Almighty. Saints show us the Path to go within. They always say that we have to go within to see God Almighty. There is nothing outside. And They discourage all these other practices which make us go outside seeking for God.

When God Almighty resides within us and His entire creation is within us, then what is the point of going outside seeking Him.

Saadhan teen saar un barane,
Aur saadhan sab thote maan.
Vedh saastra aur smruth purana,
Padna inka biratha jaan.

So, Saints prescribe the three means for salvation and they discourage us from doing all these outward rituals. And they encourage us to go within and seek our salvation.

Pandit bekh pet ke maare,
Ve santan par karathe taan.
Hith kar sant unhe samajhaave,
Ve maani nahi maane aan.

Saints come into this world and They are very straightforward and They teach this Path on a very straightforward basis. But Their Teachings are not taken well by the pundits. So, all those learned pundits who know the Vedas and scriptures do not believe the Saints and they feel that the Saints are misleading people.

Likewise, those people who are of the middle and lower intellect also feel that Saints are bringing about some new religion and they are discouraging people from doing worship of gods and goddesses. So, all of these people oppose Saints.

All these people have ego within them and they are not willing to accept the Path of the Saints. And that is why they have objections and they oppose the Saints.

The earlier Saints Who had come were put to a lot of trouble by such people. Guru Nanak Sahib had to endure a lot of trouble created by such people.

Likewise, Kabir Sahib was also put to a lot of torture and trouble by these people.

Unke chaah maan aur dhan ki,

Paramarath se kaali jaan.
Ve chaurasi chakkar maare,
Phir phir girathe chaaro khaan.

These people do all these things for accumulating wealth for themselves and to protect their own status in the society and for their own ego. So, they oppose the Saints for these things and, as a result, they have to go in the chaurasi and suffer. Because of their karmas, they have to suffer when they have to go in the chaurasi and in hell. And, even when they are here, because of their karmas, they have to go through suffering.

Pichale jug ki vidhya padathe,
Koi nyaay vedaanth bakhaan.
Naa saadhan adhikaar na parakhe,
Padane ka karathe abhimaan.

These people talk about the old scriptures and they talk about the old practices and they give examples from old holy books. And they try to keep the innocent people involved in these kinds of practices and in this kind of learning. And, as a result, they also have to suffer.

These avatars, which are these incarnations of gods who also come into this world, also are within the realm of karma and they also have to go and redeem their deeds. God Almighty has never been incarnated in this world and He is free of all of these karmas and all of these deeds.

These avatars, which come into this world, also come for setting the balance in this world. And, as a result, they also incur karmas and they have to pay for those karmas.

Saints say, "Sat Purush is God Almighty and He has not come into this world or taken any incarnation into this world. And He is the Father and God Almighty."

Sach Khand is the place of immortality. And once, after death, we go to Sach Khand, then we are immortal and we can never come back into this world. That is why even Saints, for taking Their devotees back to God Almighty, after They leave Their physical form, They stay in the Brahm. They do not go back into Sach Khand. From Brahm, They have the Darshan of Sat Purush and They are, at the same time, taking care of Their devotees.

Till each and every devotee is taken back to Sach Khand, They wait in Brahm. And that is a great sacrifice that the Saints are doing for us.

So, Saints explain, "See the character of Kal — how he has deluded people. In the Kali Yuga, he has misled people into believing and following practices of the earlier yugas. And by doing these practices, one can neither get salvation nor get fulfillment." So, that is what the Saints explain.

When God Almighty, Sat Purush, gave the store of souls to Kal — when He granted that boon to Kal — He asked these souls and He told them, "I am going to hand you over to Kal for some time." And, out of that, about seventy-five percent of the souls readily agreed to go. And about twenty-five percent were reluctant to go.

But then, God Almighty told them that since He had already given word to Kal, they should abide by what he was saying. And whenever they would feel like coming back to him, then He would personally come and take them back.

So, when these souls have come into this world and they are suffering by going into hell on this earth and heaven, and they are going through this ocean of life and death, in that suffering, when they are calling out to God Almighty, God Almighty is sending Saints. And that is how He is taking them back — by following these three practices that He is suggesting.

It is those souls who were reluctant to come into this world of Kal — it is those souls who are seeking to go back. And, for taking them back, God Almighty is coming in the form of Saints and giving them liberation from this world.

Pichale jug ki vidhya padathe,
Koi nyaay vedaanth bakhaan.
Naa saadhan adhikaar na parakhe,
Padane ka karathe abhimaan.

Radhaswami.

13

Meditation Talk
04 Aug 2019 – Morning
God Almighty Has Not Created Any Of These Castes Or Societies Or Religions — They Are Created By Us

---

THE TEACHINGS OF THE SAINTS are equal to one and all. They are devoid of any casteism and any status. So, people of higher society or lower society — all of them — are equally addressed by the Saints. Saints say that all the castes and religions, all of these, are created by humans. God Almighty has not created any of these castes or societies or religions.

About six hundred years back, beyond that, there were no Sikhs. After Guru Gobind Singh, Sikhism started.

Likewise, about sixteen hundred years back, there were no Muslims. After Mohammed Sahib came, the Muslim religion started.

Likewise, about two thousand nineteen years prior, there was no Christianity. After Jesus Christ came, Christianity started.

And, about three thousand years back, Buddhism started after Buddha came.

So, the point of saying all this is that all these religions have been created by us.

God Almighty has only created two types — the male and the female — which cannot be changed.

The difference created by God Almighty of the male and female, that is permanent. We may change our religion during our lifetimes, but what has been created by God Almighty is permanent.

Mahatmas tell you, "You are the soul. You are not the body. And, therefore, you do not have any religion. Your religion is the essence of God Almighty — because you are the essence of God Almighty. It is only the body, which is here, which may have a religion attached to it."

After that, when the soul leaves the body and faces the Lord of Judgement, the soul is not asked of what caste it is — whether it is a brahmin or a shudra, or which religion it belongs to. The only thing that is asked and questioned is, "This precious human life was given to you. What have you done with that?"

And then, depending upon the deeds that have been done, the soul is sent back to the chaurasi. If the deeds are good, then perhaps another human life is also bestowed upon that soul.

The Saints always look at the soul and They disregard the mind and They disregard the body. Because, whatever deeds that have been done, the filth of those deeds is on the mind. The soul is very pure. They disregard any religion or caste. They are set on the soul – to take that soul back to its Father, God Almighty.

* * *

In the ashram of Baba Somanath Ji, at the gate, there was one devotee. His name was Jamal Bai and he was, by religion, a Muslim. But he was a very loving soul and Baba Somanath Ji also had great respect and love for him. And, to all those devotees, he would tell different stories and he would motivate all of them to be on this Path.

He had not studied, but he had read a lot of the Sant Mat books and he knew a great number of stories. He would relate different stories to people and bring a lot of people on the Path.

Somanath Baba Ji kept his name as Shiv Das, which is a very typical Hindu name. So, people asked Baba Ji as to why He had kept a Hindu name, because Jamal Bai was a Muslim?

So, Baba Ji had told those people, "Jamal Bai, in his previous birth, was a great Shiv Bhakt — he was a devotee of Lord Shiva and he had done a lot of devotion. And he was a good soul. That is why he has come in this culture and on the Sant Mat. And he will now get liberated."

So, because he was a great Shiv Bhakt devotee, He kept his name as Shiv Das.

There are people of different religion and caste, who come in the Sant Mat. But only those who do their Simran Bhajan get the benefit of Sant Mat.

* * *

So, the time is good and it is quiet and we should make the most of this time. So, let us close our eyes and sit for our meditation.

14

Meditation Talk
05 Aug 2019 – Afternoon

The Saints Have So Much Love And Affection For Their Masters That This Very Love And Affection Takes Them To The Ultimate — To God Almighty

---

IN SANT MAT, for all the Saints, They have had an unceasing and unfailing love for Their Masters. Sant Ji used to always sing the praise of Kirpal Singh Ji. And before He would start any Satsang or any talk, He would always bow to the feet of Kirpal Singh Ji.

I also noticed that whenever Somanath Baba Ji, in His Satsangs, or whenever there was a reference of His Master, Sawan Singh Ji Maharaj, He would always refer to Him as 'Maharaj' and as 'Bade Maharaj'. And He would always have water in His eyes whenever He was in remembrance of Sawan Singh Ji Maharaj.

So, whenever we see the Saints, we see Their love for Their Masters. And we see how much They love Their Masters. Even the reference of Their Master, or any talk of Their Master, or when They take the name of Their Master also, the tears swell up in Their eyes.

So, They have so much love and affection for Their Masters and it is this very love and affection that takes the Saints to the ultimate — to God Almighty.

We are failing at having that much love and affection for our Masters because our love and affection is spread in different places. And, therefore, the Masters give us Simran and tell us to do Simran as much as possible. The more Simran we do, the more we will develop love and affection towards our Masters.

* * *

I have experienced this myself also. When I was in the ashram of Somanath Baba Ji, there I was given the duty of guarding the periphery of the ashram and I had to walk around the periphery of the ashram. And when I did that, I used to do Simran. It was a long distance and it would take some time for completing one circle. And I would do Simran. After that, I would come near the hall and sit for fifteen minutes of meditation, and then, again, take another round. And I would do Simran all the time.

I noticed that by doing so, I got very deep pangs of separation from the Master. The love for the Master was deeply built inside. However much I would see Baba Ji, I would not get enough for myself — and He would give Darshan twice a day. And for about forty-five minutes, there was Satsang. At that time, I was allowed to sit in the Satsang. And, when I sat in the Satsang, I would keep watching Him. I would not even blink when I was watching Him. And, because of that, the withdrawal of the soul would happen — just by that love for the Master.

So, I used to watch Him, and with just that much love, I would just keep looking at Him — I was just not getting enough of that. I would keep watching Him and, with that, the attention of the soul would withdraw as I would just listen to the Satsang and see Him.

This happened for a few days, and then Baba Ji noticed that and He then told me to do duty elsewhere during the time of Satsang. So, that forty-five minutes of love and affection that I would get also stopped because He asked me to do duty elsewhere.

So, then I would watch Him leave His room and go towards the hall for the Satsang and I would keep following Him till He reached the Satsang. And then, once He started the Satsang, I would go and do my duty because there was a lot of theft that used to happen in the ashram from the trees and the farmland. So, I was given the seva to go there and watch over that.

Following His order and instructions, I would do this seva, I would go around. And after He had gone for His Satsang, then I would take a round — and he had given a gun for firing — so, I would just fire and then come back.

In the langar, there were glass panels with flowers on them, and through that design of the flower, one could get a very nice view inside. I would watch for ten, fifteen minutes through those flowers and I would watch Baba Ji.

So, those kinds of pangs of separation are built up, and there is a lot of pleasure in it. There is a lot of love in it.

* * *

So, the Simran and Dhyan that has been given to us by our Masters, we should do more and more of that. It is the Simran that is going to take us from the nine doors to the Tenth Door. And then, we will be able to manifest the Radiant Form of the Master within.

It is by doing Simran only that all our affection in this world outside will automatically start reducing, and the love for our Master will grow within.

* * *

It is time for meditation now. The atmosphere is very nice and quiet and we should make the most of it. So, let us get connected with our meditation.

15

SATSANG
05 Aug 2019 – Afternoon

Our Responsibility Increases When We Get Initiated — One Should Not Feel That If He Has Got Initiated, Then He Has No Further Responsibility

---

The paathi is singing from the Bani of Swami Ji Maharaj from the book: Santon Ki Bani

Kaal ne jagat ajab bharmaaya,
Me kya kya karu bakhaan.
Is jug ki vidhyaa nahi padathe,
Thaathe ulate girein nidhaan.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. This is a continuation of the Bani that was taken up yesterday.

He says, "People are following the practices which were there in earlier yugas and they are ignoring the practice of this yoga. I had explained yesterday that in the earlier yugas, the power of the human being was much more and he could endure more austerities. He could be celibate for a longer time. He could remain hungry for a longer time. And, as a result, they used to do these practices of japas, tapas, and Ashtanga Yoga.

Now, in this yuga, the power of the body and the mind have become weak and, as a result, one is not able to sustain the practices for long periods, like it was done earlier. And, midway, people leave it and they remain unsuccessful on those practices.

* * *

I have experienced this and seen it for myself. We have an ashram in Nizamabad in Telangana and we have Satsangs twice a year there. Now, close to that ashram, there is another ashram called Gita Ashram. And there is a sadhu there — they wear these saffron clothes — and he reads out of the Gita. He also got a book of pranayamas once and he started doing the practice of pranayamas.

It is a very difficult practice — pranayamas — and one has to be celibate and one has to remain in a mode of fasting to do these practices. It is very important that these practices are done under a very strict supervision of a Master Who has already done them and attained good practice in pranayamas.

I have seen Somanath Baba Ji also, earlier, used to do pranayamas. And He would first take the leaves of the neem tree. And once you ingest that, you vomit out whatever is there in the stomach. And then, first, the practices of doti, basti, and neti are done so that there is a complete cleansing of the nasal passages and all the linings of the stomach because not a single grain should remain in the stomach while doing these practices.

So, in Telangana, we have very good and friendly relations with him and with that ashram. When, during Satsangs, we had a lot of people. Some of them would go overnight to sleep in that ashram for lack of space. And, likewise, people from that ashram would come over and would have food at our place.

Now, this sadhu had the habit of eating a lot. In Telangana, people eat a lot of rice. So, they eat a plateful of rice and rasam. So, he had this habit of eating a lot.

He had started these practices for about three months and, in his room also, he had made a small tub — because when you do these practices the heat in your body increases substantially. And then you have to cool down by sitting in that tub. So, he had made that — a small tub in his own room — for doing that.

In the practice of pranayamas, among the vayus, the apan vayu, which is near the bellybutton, is one of the core vayus and, by the recitation of pranayamas, by mantras, and by practice, they bring this apan vayu up from the bellybutton and take it to the Eye Center. And there, they mix it with the sky that is there within.

Now, once a person does this, he stops breathing after that and he can live for a hundred years or more and the body will not get spoiled and it will not decay. The body will continue without breathing by doing this practice.

Now, he was doing this practice and once he did it forcefully when he tried to do this practice. He took that apan vayu up and he did not know how to bring it back. And, as a result, it was half done and he died in that process.

So, he did this, and in this process, he died. And, in his ashram, they realized that he had not come for eating so, probably, they thought he's meditating or he's sitting inside, so they ignored the first day. But the next day, when he had not come, in the langar, they prepared food for him. When they realized that, where he used to eat thrice a day, he had not come out for two days, they knocked on his door and he didn't open it. So, then they broke down the window and saw

that he was in a meditative position sitting inside, but his body had swollen up because of his death.

So, when they touched him, they realized that he was dead and they then buried him later.

He endeavored to do this practice. He wanted to do this so that he could get spiritual powers — the riddhis, siddhis — which, upon doing these practices, one gets easily. So, therefore, he went through this whole process of austerity and difficulty to try to get those spiritual powers.

* * *

These practices are very difficult to do and one has to be very particular about cleansing the body and taking those neem leaves and vomiting out whatever is there in the stomach and doing the doti, and neti, basti, and doing all those processes of cleansing before one starts doing this practice of pranayama.

So, Swami Ji Maharaj cautions, "People are doing these practices of earlier times, of earlier yugas, and they do not have the physical competence to do that. And, as a result, they have to leave these practices midway.

Deen gareebi mat is jug ka,
Aur guru bhakti kar parmaan.
Taate nirmal nischal chit hoy,
Gagan chadao shabadh nishaan.

So, Swami Ji Maharaj says, "What is the practice of this yuga? It is the practice of Surat Shabd Yoga."

So, on this path of Surat Shabd, one has to be humble and go about with humility. So, if one wants to be successful on the Path, he has to be humble and he has to go about with humility. And he has to do the devotion of the Master.

Now, 'devotion of the Master' means manifesting the Radiant Form of the Master within us. So, the devotion of the Master is done by Satsang, seva, and Dhyan Bhajan. By these practices and these three steps, one can go within and manifest the Radiant Form of the Master within. That is called 'the devotion of the Master'.

Once we have manifested the Form of the Master within, then, with the Grace of the Master, He manifests the Sound Current inside and He gets the soul to have the darshan of Jyoti inside. After that, He is always with the soul and He handholds the soul through all the planes above.

So, the Master is there for always with us then in all of these planes till He takes us back and has us meet up with the God Almighty.

But first, we have to manifest His Radiant Form within. And that is the devotion of the Master.

So, Saints have, therefore, given us a very simple and straightforward path of devotion in this yuga. And we have to do these three steps of Satsang, Seva, and Bhajan Dhyan.

So, every day, we should listen to Satsang. We should make it a point to listen to Satsang every day. Then, whenever we get an opportunity, we should do physical seva and we should take that opportunity wherever it offers itself. And then we should do our Bhajan Simran.

When we sit for about two and a half hours every day, the mind starts getting cleansed, and once the mind starts getting cleansed, the spiritual journey begins. And, one day, we will be able to leave the nine doors and get our attention focused on the Tenth Door.

Surat shabad maarag antarmukh,
Paanch shabad ka gaho thikaan.
Shabad shabad paurri pai charrh kar,
Pahuncho sachkhand satnaam.

This Surat Shabd Yoga is also called Sahaj Yoga — or the 'yoga of simplicity'. And Surat Shabd means 'the connection of the soul, which is surat, to the Sound Current, which is 'Shabd'. And that Sound Current is resonating at the Eye Center. So, the process by which we are able to focus the attention of the soul and have it connected with the Sound Current at the Eye Center is the Surat Shabd Yoga.

Once the soul gets connected with the Sound Current within, then it merges in that Sound Current and travels all the planes above.

Now, because that Sound Current comes through different planes, it has manifested in different Sound and Light in all of these planes. But, it is the same Sound Current in which the soul merges and goes back to God Almighty.

So, this Sound Current, which comes from God Almighty, comes through these planes and is manifested in each of these planes. The Anahad Shabd is the name of the Sound Current which connects us and takes us to Brahm — from the physical body, astral, and causal to the Brahm. And, thereafter, it connects and takes us to Par Brahm. And then, further, in the higher planes, to God Almighty.

The soul has come into this body through the Sound Current and it has come down through all these planes and is now in the present state. It will go back to God Almighty on the same Sound Current.

This is the only path of going back to God Almighty. It has been created by God Almighty. And, ever since the human beings have been there, this Path has been there. And this is the only path by which the soul goes back to God Almighty.

This is the same Path which was there in the Sat Yuga, in the Dwapar, Treta, and now in the Kali Yuga also, it is the same Path.

In the different sects, there have been different paths that have been talked about. But, in Sant Mat, in all the yugas, this is the only path that has been talked about — be it in the Kali Yuga, or be it earlier in Dwapar, Treta, or Sat Yuga.

Taate pahle guru ko dhyaa'o,
Aur kaam sab peechhe jaan.
Guru ki moorat hride basaa'o,
Chandr chakor preet ghat aan.

Therefore, Swami Ji Maharaj says, "First of all, do the devotion of your Master because, without the devotion of the Master, we will not be able to take a single step within."

We need a Master to go within. And then, we need a Master to help us at each step that we take within to go up on the higher planes. So, if a Master is unable to help us here, how is he going to help us within?

So, we have to do the devotion of the Master. And what is the devotion of the Master? It is the three-step process of listening to Satsangs, or doing seva, and doing Bhajan Simran.

The Bhajan Simran that we do is for our own good and we are getting the Grace of the Master for free while we are doing that. So, Saints say that the first step on the Sant Mat is the manifestation of the Radiant Form the Master within — the devotion of the Master.

Our responsibility increases when we get initiated so, one should not feel that if he has got initiated, then he has no further responsibility. Like a student, when his name is enrolled in a school, his responsibility increases. He has to go to the school.

Like that, our responsibility increases when we get initiated.

So, once that student is enrolled in a school, it is his responsibility to leave his parents, his friends, and his play and all his toys — everything — behind and go and attend school. Like that, for the initiate, the responsibility is to do that two and a half hours of meditation every day because the Masters have told us to do that meditation. So, once we do that two and a half hours of meditation, we will be able to withdraw the attention and come to the Eye Center.

Once that student goes to school, his responsibility is over. After that, it is the responsibility of the teacher to teach him. Whether to teach him or not to teach him, that is entirely up to the teacher.

Like that, at the time of initiation, the Master has manifested and He is sitting at the Eye Center, waiting for you to get your attention focused there. So, to get your attention focused, that is your duty. You have to come to the Eye Center. And there, the Master is waiting for you.

Once we have focused our attention there and we have manifested the Radiant Form of the Master within, our duty as a disciple is over. Then, the Master becomes very pleased with us coming there and He takes us onwards, to the eighth plane, and there, He gets us to have the darshan of Jyoti and He manifests the Sound Current within.

Once you have manifested the Form of the Master, once the Master is manifested within, then He is there with you at all times. If you are going to America, He is going to come there with you. If you go in some jungle, He is there with you. And He also helps you in all your worldly matters as well. And, the moment you close your eyes, you see Him inside and you can talk to Him. You can question Him and He gives you answers. So, He is there at all times for you within.

So, our duty and responsibility has increased because we have got initiated. And now it is important for us to spend that time, do the meditation, leave the nine doors and come to the Tenth Door.

Our current situation is that we are on the road — we are standing on the road — and praying and asking for help and Grace from the Master. The Master is sitting on the tenth floor and He is more than willing to give. He has come to give His Grace only and He is really eager to give you the Grace. But, you have to go to Him to take His Grace. But, instead, we are praying from the road and He is on the tenth floor. So, he cannot give us Grace from there. That is our current situation.

So, if you go to Him, then He is more than eager to give you Grace. If you ask for Grace and then someone is going to grace you because you have asked for it, then he is not a Mahatma. A Mahatma is one Who gives you Grace without you having to ask for it.

So, we have given Him our word during our initiation that we will sit for two and a half hours and do our meditation. So, we should make sure that we do that. We have to follow that. But, unfortunately, we have the mind that is discouraging us from doing that. The mind more than willingly spends all the time to do all worldly matters to solve all worldly problems. But, unfortunately, he is not keen to help the soul to get its salvation.

So, unfortunately, the mind doesn't have time for the soul. And we often complain that we don't have time for meditation. But, if we see for ourselves then, if there is work, we spend all the

time to complete that work — even if it is late night, we will do everything that is required to complete that work. But, for meditation, we somehow don't seem to be getting that time.

So, it is important to make that a priority and keep that a part of your schedule and give that time for it.

It is very important for us to get what we have come to the Masters for. And we have come to the Masters for getting salvation for our soul. So, it is very important for us to give it that time and that priority and give as much time to the meditation as we are giving to every other thing in our life because that is exactly what we have come to the Masters for.

Jab lag aisi preet na hove,
Tab lag saadhan yahi bakhaan.
Guru bhakti jab pooran ho le,
Tab surat chaarrhe adhar asmaan.

Swami Ji Maharaj says, "You first do the devotion of the Master." Before you take any other step, you complete this step — however much time it takes. But, you have to focus and complete this step of doing the devotion of your Master because that is the first step on this spiritual Path. And it is the Master Who is going to then take you further on this spiritual journey.

Mahatmas say, "It is like sitting in a boat. If you want to cross the river and all of you sit in the boat but there is no boatman, then how are you going to cross that river?" So, you have to first do the devotion of the Master.

On that spiritual journey, we are sitting in the boat. We need to first manifest the boatman. The Master is that boatman who is going to take us on His spiritual boat on that spiritual journey. And how do we get the boatman? By doing what He teaches us to do. That is by doing Simran and Dhyan— by doing our meditation. That is the only thing that the Master is expecting from you — to do your meditation. He is least interested in any other thing. So, to please the Master, we have to do our meditation and we have to manifest Him within.

So, by doing our meditation, we should go within and manifest the Radiant Form of the Master. And, only with His Grace, that Sound Current is manifested. And then our spiritual journey on that Sound Current — by merging in that Sound Current — starts. And then we are able to go within.

So, Mahatmas say, "It is the strong Master Who pulls up the soul and takes it through the Sound Current. So, till the Master is manifested, we will not be able to have the Sound Current manifested within us."

Many times, we spend more time trying to listen to the Sound Currents below. But, these Sound Currents are of no use to us right now because they are not going to be able to pull up our soul. The Sound Current opens up and it only manifests by the Grace of the Master.

These Sound Currents, which are there below the eyes, are of the six chakras. They are emanating from the various gods and goddesses there. And these Sound Currents do not have the power to pull up your soul. Though, by listening to them, sometimes your mind, which is very turbulent, stills a bit — by listening to these sounds. But these do not have the power to uplift the soul to the Eye Center.

Guru bhakti bin shabd mein pachte,
So bhi maanush moorakh jaan.
Shabd khulega guru mehar se,
Khainchen surat guru balvaan.

Swami Ji Maharaj says, "Those who try to listen to the Sound Current first and try to manifest the Sound Current before they have manifested the Radiant Form of the Master within, are fools."

We should, therefore, focus all our energies on doing Simran and doing our meditation. And in that meditation — in that two and half hours — we can spend about fifteen minutes to try and listen to the Sound Current. Because, by doing so, we are trying to awaken the faculty of the soul to listen and to see. So — only for that purpose — you can listen and do your practice for about fifteen minutes. But focus your energies on Simran.

Simran is the repetition of the Five Names that are given to you at the time of initiation. So, by doing so, you will be able to gather the attention and get out of the nine doors and come to the Tenth Door.

Once you have manifested the Form of the Master, the course of Simran is over. After that, it is only the contemplation of the Master within and all your journey is only on that. So, Simran is only to get you to the Tenth Door.

Gurumukhta bin surat na chadti,
Phoote gagan na paave naam.
Gurumukhta hai mool saban ki,
Aur saadhan sab shaakha jaan.

Swami Ji Maharaj says, "On this Path, you have to become a gurumukh. By gurumukh, one has to be facing the Master — one has to be looking up to the Master at all times. And one has to have that love and devotion for the Master. And he can, while doing that, do all his other activities in his life — go about doing everything else, but keep that attention, keep that love and devotion towards the Master."

There are two types of disciples. There is the manmukh and the gurumukh.

The manmukh is the disciple who listens to the mind and does everything that the mind is telling him to do. So, when we are outwardly focused, listening to the mind and spread all over, we are like the manmukhs.

And the gurumukh is the disciple who listens to what the Master is saying — follows the instructions of the Master.

We have to go about doing our activities of the world by keeping our attention, love, and focus towards the Master.

Now, what is happening is that, we so far have been living in this world, doing all our activities of this world and belonging to this world. We identify ourselves with everything that we are doing and we are worried about everything that we are doing and we are believing all this to be affecting us directly.

But the difference is that, you have to do all of these things, but you have to do it as if you are belonging to the Master. So, the approach is that, you belong to the Master and you go about doing all of these things without worrying about them. You should realize that all of these things have been destined to happen, whether you like it or not, according to your fate deeds. It was destined before you were born. So, you should go about that flow of doing all of these things and not worry about them and just stay focused with your love and affection to the Master.

When we are doing all our activities of this world with all our attention focused outside, we are not getting that time to do our meditation because we are doing all of these things. We are identifying ourselves with the world outside.

If we start identifying ourselves as belonging to the Master, then we will be able to take out that time. As the love and affection of the Master increases, we will be able to devote that time specifically for this practice of meditation. And we, unfortunately, are not doing that. We don't give that time for meditation and we are identifying ourselves with everything outside. We are holding and clinging on to all of the things around us and, ultimately, what happens is, at the time of death, all of these things leave us and we have disappointment at that time.

Because we identify ourselves with all these things around us, our desires are there. And the rule of the land is that, wherever we have our desires, we will have to come back to fulfill those desires. So, therefore, the jiva keeps coming — the soul keeps coming — again and again in this life and death.

If we are able to keep our love and our affection and devotion towards the Master, and go about all our worldly matters as a duty — as fulfilling of a duty given to us — then our desire will be with the Master and we will be able to break the cycle.

The Masters have not asked us to sacrifice the things around us. The difference between identifying ourselves with all the things around us and having our love towards the Master is in the mind. It is not in the body.

So, physically, They are not asking us to desist from doing or going about our worldly activities or having our families or having our homes. They are not asking us to desist from all of that. It is only the mind — we have to be aloof in the mind from these and stay focused and focus our love towards the Master.

Maata ko jas putra pyaara,
Aur kaami ko kaamin jaan.
Machhali ko jas neer adhaara,
Chaatrik ko jas swaanti samaan.

Swami Ji Maharaj now gives examples of how that devotion should be towards the Master.

One example He gives us is like the mother and the child. The mother, at all times, has her attention focused on that child. Now, the child may not know that and he may be playing around or doing whatever he is doing. And even the mother is going about doing all her activities, but her attention is always there on that child.

Like that, our attention should be at the feet of our Master. We can go about doing all the things that we are doing, but our attention should be at the feet of our Master.

Another example is like the fish. The fish loves water and it cannot stay away from the water. If you take out a fish from the water, it dies. Even if you put the fish in milk, it will not live. So, like that, we should have our devotion.

Another example He gives is of the chakor, which is a bird. This chakor is a very unique bird. The male and female have, perhaps, been cursed that, in the night, they do not stay together. Always in the night, one will go towards one side of the lake and the other one will go to the other side of the lake and they talk across, but they stay separate. And their love is for the moon. So, they gaze at the moon and their gaze is so strong that, as the moon goes across the horizon, they will not even turn. Their beak will touch their tail but they will not turn. And that way, they keep continuously gazing at the moon.

So, that bird, even for second, does not move its gaze from the moon because it is scared that the moon will hide somewhere. And it is continuously gazing at the moon till the beak touches the tail. And, in this situation, if someone catches the bird also, it is very easy to catch it like this.

So, “That way,” Swami Ji Maharaj says, “you should have the love for your Master."

Aisa guru pyaara jab hoga,

Tab kuchh aaage panth chalaan.
Kahna tha so sab kah deenha,
Ab tu chaahe maan na maan.

Swami Ji Maharaj, in His Bani, is always candid and dry and He speaks very straightforward. So, in His Bani, He says, "This is a path of love and affection and devotion. So, if you do not have this kind of love and this kind of affection towards your Master, then you will not be able to tread further on this Path."

So, Swami Ji Maharaj says, "In this Bani, I have explained now everything about gurubhakti, or devotion of the Master — and gurumukhs following the Teachings of their Master. I have explained whatever I could about these. Now, it is up to you, whether to accept this and follow it or to leave it. If you follow it, it's good for you. If you don't follow it, also it is your choice."

Saints never force anything or dictate. They always suggest through Satsang. And it is for us to assimilate that, understand that, or except that — or leave it. But, They always have this suggestion through Satsang that They give us. And if we are able to accept that and we are able to bring about that in our life and we are able to transform our life, then we will go within and see for ourselves what kind of treasures God Almighty has kept within us — what kind of planes, what kind of a kingdom He has within us. With all that, we will be able to bring about the transformation, go within, and see for ourselves.

Yah aarat gurumukh ki gaa'i,
Gurumukh hoye so kare pramaan.
Radhasoami bhakti bataa'i,
Guru ki bhakti karo yah jaan.

He says, "This is for the devotees of the Master. And those devotees of the Master who understand this, they will realize that the first step of this spiritual journey is to do the devotion of the Master. And, with His manifestation, then go within on that spiritual journey."

Aur bhakti sab door bahaa'o,
Kyon padte chaurasi khaan.
Guru bhakti sam aur na koi,
Radhasoami kiya bakhaan.

Swami Ji Maharaj says, "Whatever practices you have been doing so far, whatever other devotions and spiritual practices you are doing, leave all of those. They are all child's play. Grow up and follow this Path. Do the devotion of the Master, which is going within, moving away from the nine doors, and going to the Tenth Door and manifesting Him within."

He says, "You do this because we have to be clear about the spiritual practice that we are adopting and following."

If we are trying to say that, on one hand, we are going to do the devotion of the Master, and on the other hand, we are doing rituals and practices of gods and goddesses and doing all other practices, that is not going to be happening. You have to be clear and focused in what you are doing.

You have one love and you will be able to only focus that love at one place. And, if we are able to do that, then we will get success on whatever we are doing. But by spreading that love and affection all over, you will not get anything. You will be neither here nor there.

Guru ka dhyaan karo tum nis din,
Guru ka shabad suno nit kaan.
Nain sravan aur hirada theeno,
Sheesh mahal sam nirmal jaan.

By doing our Simran and Dhyan, we are able to gradually cleanse the mind of all the filth it has gathered of all the karmas that it has built up over so many previous lives. And, as we gradually cleanse that mind, we become purer and then we are able to move from the nine doors to the Tenth Door. And there, we are able to manifest the Form of the Master within. And, with His Grace, He will manifest the Sound Current. Once that happens, the mind becomes very pure — and because all our previous karmas of so many millions of lives, all of those are destroyed there and the mind becomes very, very pure. And it is pure like a glass. So, that is what Swami Ji Maharaj is saying.

Nain sravan aur hirada theeno,
Sheesh mahal sam nirmal jaan.
Radhaswami jor dey kar,
Guru bhakti ko kahe pramaan.

Swami Ji Maharaj says, "I emphasize again that one has to do the devotion of the Master for gaining or moving on this spiritual Path. And one has to set aside all the other practices, or all the other rituals, or all the other deity worshiping that he or she is doing, and focus on following the Teachings of the Master and doing the devotion of the Master."

It is like, if someone wants to go on pilgrimages, he wants to dip in the holy waters of the rivers, he has to go for sixty-four pilgrimages. Now, instead of that, he simply goes and takes a dip in the sea. Then that is as good as doing all those sixty-four pilgrimages because all of that water from all those rivers is coming into the sea. And, finally, it is the sea which is, again, giving the water back into the rivers.

So, doing the devotion of the Master is akin to doing the devotion of all the gods and goddesses. We should take out any doubt that we have in our mind, "So far, I have been doing the devotion of this god or that goddess or this practice — and what will happen now that I am changing to

doing the devotion of the Master? And will that god get annoyed or will he get upset and will something bad happen?"

So, all of these doubts whatsoever should be removed because all of those gods and goddesses are very holy spirits and they are all happy when we do the devotion of the Master and do that practice.

So, again, He emphasizes that, doing the devotion of the Master is the right way to go about on your spiritual journey.

Somanath Baba Ji would insist that, before anyone would come for initiation, he had to pack off all those photos and deities, all the idols of all the deities, put them in a sack and throw them off in a well. And only then, come here and take initiation. There is no point coming here, taking initiation, and then going back and doing all of your old rituals."

Nain sravan aur hirada theeno,
Sheesh mahal sam nirmal jaan.
Radhaswami jor dey kar,
Guru bhakti ko kahe pramaan.

Radhaswami.

16

Meditation Talk
06 Aug 2019 – Morning

Kabir Sahib Brings Dhani Dharam Das And His Wife To The Path Of Surat Shabd Yoga

---

ABOUT DHANI DHARAM DAS, IT IS SAID that he was a rich man in Banaras and he came from a good family. He used to do the ritual of Satya Narayan once in six months and he would give free meals on that day.

So, that way, he would do these rituals and havan every six months. It so happened that, once, Kabir Sahib came there when he was doing this ritual. And he was doing the puja and the offerings to his deities, which were kept on a plate in the middle. And, when Kabir Sahib came, He lifted these deities, one by one, and He said, "This is one kilogram, this is a half kilogram, this is two hundred and fifty grams."

So, Dhani Dharam Das got very annoyed with this and he told Kabir Sahib, "Don't you know that I am doing this puja and these are deities?"

So, Kabir Sahib asked him, "Have you ever figured out if they have eaten the food that you are offering them?"

So, Dhani Dharam Das abused Him left, right, and center, and Kabir Sahib went away from there. The next time this havan was done — this prayer and this offering were being made — food was being cooked and Dhani Dharam Das was putting some wood on the fire to cook it. At that time, Kabir Sahib came and stopped him.

And Kabir Sahib said, "You are such a big sinner. You are taking so many insects and you are burning them alive in this fire."

So, Dhani Dharam Das and his wife both were standing there and his wife, again, said, "How are you calling my husband a sinner? How dare you do that. He is doing such a pious thing of giving this offering and food to everybody."

So, Kabir Sahib took that wood out. It was in the fire. He took that wood out and put water on it. And He then showed him that there were so many insects inside.

So, Dhani Dharam Das had that wood which he was burning. He had that broken in two parts. And he saw that there were a lot of these white insects inside. And he felt very sad that, indeed, he was burning all of these insects alive. He looked up for Kabir Sahib but, by then, Kabir Sahib had left.

Now, the image of Kabir Sahib was very strong in his mind and he looked around for where Kabir Sahib was. He admonished his wife, saying, "You should not have said all these things to Him. He was trying to explain to us."

So, his wife said, "Don't worry, where there is jaggery, there will be flies. You have a lot of money and you make this offering again. If not here, you make it in Haridwar. All these people will come there to eat food. So, He will also come there."

Now, Dhani Dharam Das was really feeling the pangs of separation from Kabir Sahib and he was missing Kabir Sahib. He made these offerings at Varanasi and also at Haridwar, and he invited a lot of people to come and participate in his offerings. But Kabir Sahib didn't come there.

So, for fifteen continuous days, he made offerings and he invited people to come and have meals. And lakhs of people came and attended and took his offerings. But, Kabir Sahib was not to be seen.

After that, he went to Varanasi again and, there also, he made these offerings. So, in Varanasi, he continuously started making this offering. And, being a place of pilgrimage, there were lakhs of people there who came. And all of them, when they were offered food like this, they all would come. And, continuously, he was offering food to them and making offerings to them.

Now, this went on for fifteen, twenty days. By the end of the month, as he was doing this, all the money that he had saved in his business, all that came to an end.

So, he was quite disappointed and dejected that Kabir Sahib had not come, and now, he had spent all his money also. All his savings were over and he had spent all of that.

So, he decided that he should end his life and not suffer any more misery. And, instead of ending his life there, he thought he would go to the riverside. And there, on the pul — he went on the bridge there on the river — and he tied a big rock to his dhoti, so that, once he jumped, his body would not come up.

As he was tying that rock and he was going to jump in the Ganges, at that time, Kabir Sahib came there and He held him and He asked him what he was doing?

Dhani Dharam Das recognized Him and told Him, "You did not come for so many days and I was waiting for you. But now, I don't even have any money. I have nothing to offer to you also.

So, Kabir Sahib told him, “That is okay, because now there is no jaggery and there are no flies. So, it is okay.”

After that, Kabir Sahib initiated Dhani Dharam Das and He initiated his wife and gave the explanation of the Surat Shabd Yoga and the Path.

After that, Dhani Dharam Das did a lot of meditation and became a great Saint.

* * *

So, the time is quiet now and we should make the most of it. Let us close our eyes and get connected to meditation.

17

Meditation Talk
06 Aug 2019 – Afternoon

By A Continuous Practice, A Very Lowly Or Illiterate Person Is Transformed Into A Very Highly Learned Person

---

IN SANT MAT, AS THE DISCIPLE TRANSCENDS into higher planes, there are four stages of that process. So, there are these four paths or stages in the development of the disciple. Many people do not know about this and, therefore, there is a lot of debate between the vedis and other people.

So, they ask each other as to what is their process, or what is their stage — whether it is the stage of a spider or an ant? And that is because of the lack of knowledge.

The stage where we gather the attention at the Eye Center — we leave the nine doors of the body and come to the Eye Center — that stage, or that process, is called the process or the stage of the ant.*

* *cheenti marg*

The ascent of the soul in this stage is very slow. It is like that of an ant. The ant realizes that there is a sweet fruit, which has grown on the tree, and it has ripened. It comes to know of this and it starts climbing the tree to get this fruit.

Now, because of the wind, it falls down and, again, it starts climbing. That way, however many times it keeps falling down for various reasons, it continues to keep trying and it climbs that tree.

When we are doing our Simran and the mind starts repeating it automatically, then our attention of the soul starts gathering and we start feeling numbness in our hands and legs, and then feet. And, gradually, the attention starts ascending to the Eye Center. But, again, if there is some thought which disturbs us, then this continued repetition of the Naam stops and we get distracted. And, again, this process has to be started again.

So, that is how we do our meditation. When we find some stillness and we are repeating our Simran continuously, the attention starts focusing at the Eye Center and we start feeling the numbness. And, if we are distracted by some thought, we lose that. And we, have to do it all

over again. So, this way, this process of pulling your attention up, and then again falling, this is a continuous process. It takes a very long time for the soul to gather that attention at the Eye Center.

So, when the attention is focused at the Eye Center and the Radiant Form of the Master is manifested and the Sound Current is manifested with His Grace, the speed of the soul increases from there.

So, the path from the Eye Center, from the eighth level to the Brahm, is the path of the fish. We see there are streams that run down hills. And fish, once they find that stream of water flowing down, they catch that stream and they swim up in the reverse direction. They climb up the hill on that stream of water.

So, when the Sound Current is manifested with the Grace of the Master, the mind becomes very pure because of the connection and because it merges with that Sound Current. And, when that happens, the mind becomes very still and the soul picks up the speed on that Sound Current. And that process is called the meen marg, or the climb of the fish.

After the soul reaches Par Brahm like this, the ascent from Par Brahm to Sach Khand is called the makari marg, or the path of the spider. The spider travels from one place to another by its own web, which it casts. It casts that silk, or the web, and then it travels on its own. That way, the soul travels from Par Brahm onwards.

After the soul crosses Brahm and it is in the Par Brahm, there all the senses, all the stored karmas of the soul, all those are redeemed and it becomes very pure. And there, it has the radiance of twelve suns.

So, the soul becomes very strong there and it has the radiance of twelve suns there. And like we see the spider, which travels fast on its own web and it casts its own thread — which one cannot even see with the eyes — like that, the soul travels on its own power. And there, the soul becomes very strong and it travels on its own onwards from there. The Master is also with the soul. And the Master also travels with the soul.

That way, the soul then travels very fast, along with the Master, and they reach Sach Khand. And once the soul has the Darshan of the Sat Purush, the path, thereafter, of traveling is the vihang, or the path of the swan.

That is the path of the bird— the swan. And, when in that stage, the soul can travel at its will. And, it's like the bird which sees that there is a fruit on a tree. It flies up to the tree, eats that fruit, and then, at its will, it can fly anywhere. Like that, the soul starts moving like that bird.

So, the speed is extremely fast. And, in a second, the soul can move from this world into Sach Khand. And, like that, in a second, the soul can come from Sach Khand into this world. So, just a blink of the eye and the soul can travel that distance.

Once the soul has the Darshan of Sat Purush, it has the radiance of sixteen suns. It becomes very pure and it is like a swan. It has the abilities to move around like that.

So, these are the four stages, or the four means, of how the soul travels. When it travels from the toe to the Eye Center, that process, or stage of the Path, is the path of the ant. And, thereafter, up to Brahm, it is the path of the fish. And, after that, it is the path of the spider, till it reaches Sach Khand.

Once it has the Darshan of Sat Purush, then it has the abilities of a vihang, or a swan.

So, this first stage is where it is very slow. The process is slow only because we have our thoughts and our attention and affection scattered all over and it takes time for us to gather that attention. And, therefore, that process is slow.

But, it is practice that brings about perfection. And, if we keep practicing, then we get successful on that.

Even Tulsi Sahib has said, in the Ramayana, "By a continuous practice, a very lowly life, or a very illiterate person, is transformed into a very highly learned person."

* * *

The time is good and we should make the most of this time. Let us close our eyes and sit for meditation now.

18

SATSANG
06 Aug 2019 – Afternoon

The Human Form Is The Crowning Jewel Of All Creation Because It Is Endowed With The Power Of Discerning

---

The paathi is singing from the Bani of Sant Paltu Sahib from the book: Kundaliya

Teen lok peraa gaya bina bichaar bivek,
Teen lok peraa gaya bina bichaar bivek.

THIS IS THE BANI of Param Sant Satguru Paltu Sahib. Paltu Sahib explains how the jiva, entangled in the mind, has got entangled in all the karmas in this world here.

After the soul has been suffering in these 8.4 million lifeforms, God Almighty takes mercy on that soul and gives it a small opportunity of life in a human form. He gives this life as an opportunity to get out of this ocean of life and death. God Almighty has created this special human form in which He has endowed it with all the sixteen planes that He has created and He is Himself residing in this form.

All the other lifeforms have a maximum of four elements. It is only the human form which has the fifth element of ether. That is the element which gives the human intellect the power to discern and know what is right and wrong. But, because the jiva is entangled in the mind and the karmas, it is going back again and again in these other lifeforms.

We never sit and introspect why we have been given this life — why God Almighty has given this opportunity to us and what we have to do with this opportunity. So, Paltu Sahib says, "It is because we are not using our power of discerning. It is because of that that we are going again and again back in that ocean of life and death in the 8.4 million lifeforms."

We listen in the Satsang about this and we understand it also. But we are not able to bring it in our life. We are not able to assimilate it and that is why we are suffering. If we would take out time to think about it and to internalize it and use our faculty of discerning to understand this, then we would not be suffering like this.

So, that is what Paltu Sahib is saying. All these lifeforms, all the souls which are there in these three worlds are going, again and again, churning in this ocean of life and death. That is because

they are not using that faculty of discerning and using that special endowment which has been given as a human form.

Bina bichaar bibek bhaye sab ekai gyaani,
Bina bichaar bibek bhaye sab ekai gyaani,
Peena bha sansaar jaati upar marrani.

Paltu Sahib says, "Without using that faculty of discerning, we are no different from all the other forms of animals and all the lower lifeforms which are there. If we spend all our time eating and drinking and going about the regular life like all these other animals are doing, there is no difference because we are not using that faculty of discerning which has been given to us."

So, therefore, Paltu Sahib says, "You should use that power of discerning. You should use your vivek. And you should use that element which is special for you as a human being. And if you do that, then you will be saved of all of the suffering."

Itanaa dukh sab sahe tehu par naahi derathe,
Itanaa dukh sab sahe tehu par naahi derathe,
Phir phir pere jaay karm mein phir laptaathe.

He says, "We are all suffering in this life, and we are suffering because whatever is being explained to us, we are not able to internalize that. We are not internalizing it because we are working under the realm of the mind."

The mind is making us get our attachment and love and affection in this outward world. And it is deluding us in this. The whole lifetime we spend in chasing this attachment and this love which is outside. And, as a result, it is causing us suffering. That is making us no different from all the animals and all the other lifeforms which are of lower elements.

If we are able to assimilate what the Saints tell us and we are able to internalize it, then for us, the joy and sorrow will be equal. There will be no difference between the two and the mind will not get swayed by either of them. Because if we are not internalizing it, then again, we are getting swayed by all of these outward attachments and we know that these are not permanent. They are there for a few days. And, ultimately, we will have to leave all these behind. There is no other reason for our sorrow. The only reason of our sorrow is our mind — the way we have allowed the mind to get attached in all the outward things. That is what is causing sorrow. We should instead have connected the mind at the feet of the Master.

Dekhi dekhaa pade aapu se aapu peraave,
Dekhi dekhaa pade aapu se aapu peraave,
Se jo bache taahi ko hasi lagaave.

He says that we are like those sheep — that herd of sheep — that flock of sheep which walks. The sheep behind only look at the legs of the sheep walking before them. So, if the sheep in the front falls, then the sheep behind also falls in that same ditch or well.

So, like that, this world is also going in the same manner. We are looking at each other and we are doing all the things looking at each other and being swayed by all of the things that are happening around us. We are not using our power to discern and see what is right and wrong.

Paltu my rovan lagaa chalatha kolhu dekh,
Paltu my rovan lagaa chalatha kolhu dekh,
Teen lok peraa gaya bina bichaar bivek.

Paltu Sahib says, "It brings tears to my eyes, looking at these humans, because they are not using their power to discern. And because they are not being able to get enlightenment, as a result, they are grinding in the same wheel like all the other forms of creation.

Paltu Sahib says, "The human form is the ultimate form of creation and it is like the crowning jewel of all creation. It is endowed with this power of discerning — of enlightenment. And if that is not being utilized, then we are wasting that human life like any other form of being."

We have been listening to Satsangs for a while and we should continue to listen to Satsangs. But, what we should do is, after we listen to a Satsang, we should spend some time thinking about it, internalizing that Satsang, and trying to bring that about in our life. If we do so, we will see the transformation and we will see it for ourselves.

We have to internalize what is said in the Satsang.

* * *

I used to do the worship of Durga. And when I listened to the first Satsang, that itself clarified a lot of my queries and a lot of my doubts were cleared. I stopped the worship of Durga after that Satsang.

So, we have to listen to the Satsang and we have to internalize that Satsang, and that will give us this enlightenment, which is the crux of our life. If we do not have that enlightenment in this life, then we are simply listening to theory.

When I would listen to the Satsang — the taped Satsang at Worli — I would go home after that, thinking about what was being said by Baba Ji. And when I went home, I had to cook my own food. So, while cooking the food also, I used to keep thinking about what was said in the Satsang. And, in that same thought, I would sleep. And, the next day, when I went to work also, as I walked to work and went there, I would keep thinking about what was said in the Satsang.

So, till I listened to the next Satsang, I would keep thinking about what was being talked about and what was being explained in that Satsang.

The love and affection for the Master increased so much that, just by listening to the Satsang and internalizing these, that in about one and a half months, I had very strong pangs of separation from the Master. And the fact is, I had not even seen the Master. It was only a taped Satsang which I was listening to. And, wherever I looked, I would see Somanath Baba Ji with His walking stick. And, everywhere, I would see him.

This was only by Satsang. By listening to Satsang, the pangs of separation were so strong that, when my salary day was there, I took my salary. Every single day was feeling like a year, and so when I took my salary, I just went with the same clothes that I had. I went straight to Bangalore. I didn't give my resignation from that workplace, I just went as it was. I left everything behind.

So, it is only the listening to that Satsang and thinking about it, and internalizing that Satsang, which has given me all of what is there now and everything that you see around.

The point of telling you is that we have to internalize and think about what is being said in the Satsang and bring it about in our life. Because, without that, we will not be able to get that power of discernment, which is the grant of the Master.

Such is the power of Satsang. By listening to that Satsang alone, and by internalizing that Satsang, all the attachments that I had for all the world around, all of that was gone. And, the point of telling you, is that Satsang is a really great thing to internalize. When you listen to a Satsang, you should spend one or two hours thinking about what is said in the Satsang. Unless you think about what is said in the Satsang, it is not going to affect you. It is not going to be internalized by you. Once it is done, then you will see how the transformation happens.

Paltu my rovan lagaa chalatha kolhu dekh,
Paltu my rovan lagaa chalatha kolhu dekh,
Lok peraa gaya bina bichaar bivek.
Lok laaj kul chadi ke kar lo apana kaam,
Lok laaj kul chadi ke kar lo apana kaam.

Paltu Sahib takes the next Bani. And, in that, He explains, "If you want to tread the path of devotion, then you should refrain from thinking about the rest of the society, as to your status, and as to what they are thinking about you."

These are all impediments on the path of devotion. Our ego, our thoughts of casteism, our thoughts of racism, our thoughts of our status in society, and all of these other things that we have built around us, all these are impediments on the path of devotion.

When devotees come to see and meet the Saints, the Saints look at all of them. There are different types of people who come and meet Them, but the Saints look at all of them equally and They do not distinguish between these people on caste, etc.

All these systems of caste and creed have been man-made. And earlier, all of these were associated with the nature of occupation. So, those who were learned, they became the brahmins. Those who were going for war, they became the kshatriyas. And those who were doing trade, they became the banias. And that way, the poor people, who were working under other people, they became the shudras, or the lower caste.

So, all these castes have been created by humans and these are of no value. On the day of reckoning, when we go to the Lord of Judgment, these are of no value because all these castes are all left behind with the body. The body is then consumed by flames and is reduced to two handfuls of ash. So, all this caste and everything vanishes with that.

After death, the soul goes there naked in front of the Lord of Judgment and it is only carrying the burden of karmas with it. And there, the Lord of Judgment questions the soul and asks the soul that — it has been given such a precious opportunity. What has it done with this? And then, according to that burden of deeds, it is given the next life.

So, there is nothing like a caste or creed which God has created. If we look at the sun, there is no caste of the sun. So, what can be the caste of the sunrays? Likewise, if the sea has no caste, then what caste are the waves?

Similarly, God Almighty has no caste. All of these souls are the essence and drops of God Almighty so, what caste can they possibly have?

Therefore, only those souls which, with humility, bow down to God Almighty and have their devotion and love for God Almighty. Only those are accepted by God Almighty.

It is all about devotion like the veshya, Ganika. She was a prostitute, but at the time of death, because of her devotion, she got a pushpaka — a spiritual plane — which took her.

And, likewise, Ravidas was a cobbler. And, because of His devotion, He also became a great Saint.

And great kings and queens, like Pipa and Mira Bai, were devotees of Ravidas.

Therefore, all these things are of no value. Caste and creed, all of this, is of no value. Only devotion, love, and affection, hold esteem on this Path.

Kar lo apanaa kaam soch mohi vaa din keri,
Kar lo apanaa kaam soch mohi vaa din keri,

Jehi se koul karaar koul se aapan heri.

Paltu Sahib says, "You should remember the day that you promised to God Almighty that, once you were taken out of the womb of the mother, where you had been as a newborn, you had promised that when you go out, and when you were relieved of that darkness and suffering, you would pray to Him only." So, you must remember that because, in the womb, there is no one to protect you. It was only God Almighty who was protecting you there.

In the womb, when the soul is in the womb of the mother, it has the support of Jyoti, which it can see. And it has a Sound Current which it can listen to. These are the two supports of the soul when it is in the womb. And, as a result of being connected to the Sound Current, it can see all its previous births and it can know all of the things that have happened before.

So there, when it sees all the suffering that it has gone through in so many lives, and it is also in that womb — which is another form of suffering — it is in that pain and suffering that it prays to God Almighty and promises, "You please deliver me from this suffering and, as soon as I'm out of this suffering, I will only pray and do Your devotion." And it keeps repeating this all the time.

When that newborn is lying inverted in the womb, Vishnu uses prashudh vayu to turn the baby in the womb. And then, when the baby comes out, Maya puts a veil of illusion on that newborn. And once that veil is put by Maya, the soul no longer is connected with the Sound Current. It cannot hear the Sound Current and it does not get the darshan of the Jyoti. And, therefore, all the knowledge it has of all the previous births stops.

So, once the baby is born, it suddenly loses that divine Sound Current and the Jyoti and all its knowledge that it had inside. And, when it is cast out, it starts crying. That is why the newborn cries — because it loses that Sound Current — loses listening to that Sound Current and seeing that Jyoti. And, once the baby is out, then the illusions and the delusions start working.

As it drinks the milk, there is one veil of delusion which is cast upon it. Like that, when it starts eating, more veils of delusion are cast upon it. And, gradually, it gets entangled in this delusion.

Therefore, the Saints remind that soul, "In the womb, you had said that you would do only the devotion and you would not do anything else. But now you have come out and you have completely forgotten that."

Keeno bhakti karaar janam tab manush paayo,
Keeno bhakti karaar janam tab manush paayo,
Mokah hai so cheth garb k beech kar aayo.

Paltu Sahib says, "When you prayed to God Almighty, He gave you this beautiful opportunity of getting out of this ocean of life and death. But, outside, you have been misled by the veil of illusion of Maya and mind and you have forgotten all of this."

So, Saints keep reminding us, "What is the purpose of this life? You have come here to do this devotion. Because everything else that you are doing, you have been doing in all your previous births. All of those things you have been doing for so many millions of lives. So, do that which you have not been able to do in all of those lives, which is the devotion of God Almighty."

Audhe baasan mehe neer jinha liya ubaari,
Audhe baasan mehe neer jinha liya ubaari,
Thekah taj kai raho kusal ka hoy tumhaari.

He says, "When you were lying in that dark womb, you were praying to God Almighty and He took mercy on you and He provided for you in those dark hours. And He took care of you. And, before you were born, He has provided for everything that you would require. He has given you parents and a house, and He has given you whatever provisions you have required. He has provided for all of that. And yet, you have forgotten Him. So, how do you expect to be happy and content when you have forgotten the Provider?"

The human comes into this world and he forgets the Provider Who has given him all of this. And instead, he starts thinking that all of this is his creation. It is all 'mine' and it is all about 'me' and he completely forgets God Almighty.

Had you done His devotion like you had promised earlier, and had you done your Bhajan Simran, then you would not be suffering like you are suffering today. Because, like He had provided for you when you were in the womb, He would also be providing for you now.

Jagat hase tho hasne de paltu hasse na raam,
Jagat hase tho hasne de paltu hasse na raam,
Lok laaj kul chadi ke kar lo apana kaam.

Paltu Sahib says, "On your path of devotion, you do not bother about what others are thinking and what others are saying about you. While you do your devotion, they may laugh at you. But you disregard that and you continue to do your devotion. If you do that and you continue doing your devotion and disregard what others are thinking, then you will go back to God Almighty. You will get free from this jail. You will get free from this ocean of life and death and this suffering caused by it. And you will go in the lap of your Father, God Almighty. And there, you will be in eternal bliss."

If you are able to go about your worldly ways by thinking you are belonging to the Master, and you do all these things as your duty and you do not get attached to all of this, then there is no force in this universe or this creation that can stop you from going straight to Sach Khand after your death.

But, if we do not do that, if we do not do the meditations regularly, and instead, we are attached to all of the outside things and only do it occasionally — once in a while — then, after death, we

will not be able to go straight to Sach Khand. We have to pause at various planes. And there, the lives are longer.

So, one has to spend a much longer lifetime to do the same thing because the Saints are going to make you do what you have to do. And you will be meditating in those planes, only the life is longer and you have to live like that. So, you are increasing that suffering which you can avoid.

Swami Ji Maharaj has said, "For those who are not fully detached and are not fully attached to the Master in the devotion of the Master, there are four lives to spend." First is the life of the devotion of the Master and, whatever we are doing now, is the devotion of the Master. Whatever little devotion that we do is the devotion of the Master.

Now, if we are not fulfilling that devotion then, after death, the Masters keep us in the plane where there is the Thousand-Petaled Lotus. And there, you have the darshan of the Jyoti and you meditate there for a very long time. That's a long life. And, after that, then They keep you in the Par Brahm which, again, is a long period. And then, They take you to Sach Khand. So, it is a very long process of doing the devotion by which the Saints take you. But, if you are able to, in this life itself, do your devotion and not be attached to the things around you — if you are able to look at all of those things as a duty and belong to the Master and stay detached — then the Masters, straightaway, take you to Sach Khand after this life.

Jagat hase tho hasne de paltu hasse na raam,
Jagat hase tho hasne de paltu hasse na raam,
Lok laaj kul chadi ke kar lo apana kaam.
Tan man lajja khoyi ke bhakti karo niradhaar,
Tan man lajja khoyi ke bhakti karo niradhaar.

Paltu Sahib takes the third Bani. These are small verses and small Banis. In this Bani, He says, "Shed off that shyness of this body and the mind and be fearless in doing your devotion of the Master."

He says, "The soul is the essence of God Almighty. It is as pure as God Almighty and it will always be as pure as God Almighty." But because it is tied up with the mind, it is entangled in the filth of the karmas that the mind has gathered. All the karmas that a jiva does, all those karmas are attached to the mind. And the mind carries the weight of all of those karmas. And because it is encased in the body, the body also is again in that same filth of karmas. So, He says, " You have to purify your mind and you have to purify your body. So, fearlessly, purify your mind and body." And that is by doing your Simran.

We have to purify our mind and the body will automatically get purified as a result. The Masters, to bring about this purity, have given us Simran and we should do more and more of Simran. It is not necessary that we have to sit and do Simran or only meditate and do Simran. We should do Simran at all times — while we are walking, while we are traveling, while we are

cooking food, or while we are eating food. So, wherever mind is idle, we should try to do Simran. With that, the mind starts getting purer. And once the mind becomes purer, the body automatically becomes purer. The soul is, anyways, pure. So, in that stage, the upward attention automatically starts happening and the soul starts going up automatically.

Bhakti karo nirdhaar lok ki laaj na maano,
Bhakti karo nirdhaar lok ki laaj na maano,
Dev pithar mukh khaak dar ik guru ko jaano.

He says, "Do not have any doubt while you are doing your devotion. Be fearless and, without doubt, do your devotion."

We follow so many blind practices. Leave aside the outside world, but even satsangis do this puja of pitra — that is, for their ancestors who have left their bodies.

Once in a year, at the grave of these people where they are buried— in Andrah, they bury the dead — they light a candle and they offer the food as if that ancestor is going to come and eat that food. And then, if a crow comes and eats that food, it is assumed that the ancestor has come and eaten. Or, if a cow eats it, then also it is assumed that the ancestor has eaten.

So, all these blind beliefs, even satsangis are subject to it.

If ancestors are really loved, you should give food every day. That ancestor, poor fellow, is fed only once a year!

Taji do kul ki reethi kholi gungat ko naacho,
Taji do kul ki reethi kholi gungat ko naacho,
Ved puraan mat kaach kaachani kaacho saacho.

Paltu Sahib says, "You leave aside all these rituals and all of these blind beliefs. A lot of people believe in Vastu Shastra. They believe in astrology. They look for finding an auspicious time to do something good — like the opening of a house, a housewarming. They look for a good time and they look for astrologers and they do these rituals."

So, Paltu Sahib says, "Forget all of this. For a satsangi, all this completely irrelevant."

For an initiate, the entire account of his karmas and all his past account, everything is with the Master. For an initiate, the entire account of karmas which is there with the Lord of Judgment is transferred to the Master. And the Master, thereafter, looks at all the deeds and karmas that are being done, or earlier karmas that have been done, by that initiate.

So, for that initiate, there is no point of following any scriptures, or following any rituals or practices, or appeasing any gods and goddesses, because all of that account is entirely now with the Master and not with any god or goddess or Lord of Judgment.

So, for an initiate, once you get initiated, the first thing is you should give a complete resignation from all the deities, all the rituals, all the holy books that are being followed. And then be on this Path of devotion.

Once you are on this Path, you should forget everything else that you are doing. There has to be one faith, one love, one devotion. And then only, you will get velocity, you will get momentum in that devotion. So, you should forget all of the other practices and all of the other faiths that you have kept around.

In this ashram also, the villagers who gave this land parcel to us and, when we were constructing this first building where I stay, that was the first building we constructed. But I was not there at that time. I was outside. And those villagers brought in an astrologer. And that astrologer worked out his astrology and told them that this was not an appropriate place for an ashram and there would be lots of fights here. This would never grow. And he talked of all of these negative things here.

So, when I returned to this place after about two, three months, all the villagers came and complained and said that it was not appropriate to build here because of what this person had to say."

So, then I had to explain to all of them that we should, as satsangis, not bother about all this astrology and all of these other scriptures, rituals, and all of these other things. We should start constructing. And that is how we constructed. And thereafter, it is evident for all of you also that there are so many buildings that have come up. There is so much of goodness that is around this place.

So, all of this is completely irrelevant. And one thing that a satsangi should not have any doubt of, or carry any of these inhibitions about, is all of this astrology and other things that don't affect us. So, one should be completely devoid of any of these inhibitions.

Subh asubh dohu kaatu paav ki apane beri,
Subh asubh dohu kaatu paav ki apane beri,
Nisdin rahiyo aanand kou ka kare teri.

So, Paltu Sahib says, "You should not have any doubt about anything being auspicious or anything being inauspicious. Once you have the initiation and you have the hand of the Master on your head, all other things, all gods, goddesses, all Vedas, Puranas, are all irrelevant. All those departments are different and they do not relate to an initiate because everything to do with the initiate, all his account, all his karmas, everything is with the Master.

Paltu satguru charan par daari dehu sir bhaar,
Paltu satguru charan par daari dehu sir bhaar,
Tan man lajja khoyi ke bhakti karo niradhaar.

Paltu Sahib has written this Bani about a hundred and fifty years back. And He was born in Ayodhya, which was the center for all of these beliefs. All these Vedas, practices, rituals, all of these were very strongly practiced in that place. But, despite all of that, He fearlessly wrote out His Bani. And He says, "Once you have your Master, you should put all the weight of your head, all your worries, at the feet of the Master and fearlessly do your devotion."

So, be fearless, don't carry any inhibitions about anything. And do your devotion wholeheartedly at the feet of your Master.

Paltu satguru charan par daari dehu sir bhaar,
Paltu satguru charan par daari dehu sir bhaar,
Tan man lajja khoyi ke bhakti karo niradhaar.

Radhaswami.

19

Meditation Talk
07 Aug 2019 – Morning

Kabir Sahib, Mata Loi, And His Two Adopted Children

IN THE FIFTEENTH CENTURY, it is said that there was a Muslim king and he had heard a lot about Kabir Sahib and he came to meet Kabir Sahib. He had been misinformed that Kabir Sahib had been promoting or talking more about Hinduism. He had been criticizing the mosques and the other Mohammedan culture.

So, he summoned Kabir Sahib to meet him. And when Kabir Sahib came into his court, Kabir Sahib saluted him like one would ordinarily salute another human being — by lifting the hand. And the kazi, who was next to the king, said, "See? This person has no respect for the king. He is not bowing down to the king. He is just lifting his hand."

Kabir Sahib told him, "I only bow down to God Almighty, Who is the Creator of all. I do not bow down to anybody else."

So, the kazi got that opportunity and he told the king, "See how he is talking? He is referring to God as a Creator. He is not referring to Allah. He is saying Allah and Ram all are the same."

Kabir Sahib told him, "It is possible for humans to have different religions, but the soul, which is the essence of God, that does not have any religion."

So, that kazi, with the king, gave a lot of different punishments and they tried to kill Kabir Sahib by trying to drown Him, and then, by trying to throw Him from a cliff.

All these measures failed. Then, eventually, they put Him in a closed compound and they intoxicated an elephant so that the elephant would crush Him and they left that elephant inside. But that elephant saw the image of a lion there and it went to hide.

So, even that failed. Later, they brought a big cauldron and boiled water in it and put Kabir Sahib in that.

Now, every time the king, Sikander Lodi, did something like this to try and kill Kabir Sahib, it would appear that Kabir Sahib was sitting next to him. Then, Sikander Lodi realized that this

was not an ordinary human being and he was a fakir. And the respect for Kabir Sahib increased in Sikander Lodi.

Later, there was some ailment, an illness, that Sikander Lodi was suffering from. That was also cured by Kabir Sahib. And the respect for Kabir Sahib grew more.

Once it so happened that they were walking by the riverside — Sikander Lodi, the kazi, and Kabir Sahib. And, while they were walking, there was a body of a thirteen or fourteen-year-old boy that had been cremated and left in the Ganges. So, that was floating past them.

The kazi took that opportunity and he wanted to test Kabir Sahib, so he told Kabir Sahib, "Why don't you summon that boy and let him come out?"

So, Kabir Sahib looked at that body — that dead body of that boy — and He said, "Kamal. Where are you going?"

And having said that, all the ropes that had tied the body broke away and that boy floated and came ashore and started walking with the three of them.

As they walked further, there was another body that was floating. It was of a small girl.

Many poor people do not have the money to do a proper cremation. But, they are hopeful. They still want the body to be put in the Ganges. So, instead of doing the full cremation, they just leave the body in the Ganges.

So, the kazi, once again, asked Kabir Sahib, and he said, "If you bring that dead girl alive, I will become your disciple."

Kabir Sahib then called out to that girl also. He said, "Hey Kamal, where are you going?" And again, the same thing happened. Those ropes broke away and that girl also came out of the Ganges.

So, these two children — the boy and the girl — were the children of Kabir later. They were adopted by Him.

Mata Loi was the daughter of a rishi and the rishi wanted that, after he left his body, that she should be well taken care of by someone. And he had heard of Kabir Sahib. So, he had brought her to Kabir Sahib.

He left her with Kabir Sahib and he told Kabir Sahib, "You please keep her and let her do Your seva. I want to go to the Himalayas and, when I return, I will come and fetch her."

So, Kabir Sahib obliged and He said, "Where is this girl going to go in the Himalayas with this rishi?" So, He asked her to stay in the ashram and do seva. And later, this rishi never returned. Mata Loi was a great disciple and a big sevadar of Kabir Sahib.

Earlier, during the time of Kabir Sahib, it was very difficult to accept Sant Mat. And the teachings of Sant Mat were not understood and accepted. They had to endure a lot of difficulties to explain this and take the message to the people.

But, in recent times now, it is more easily accepted. People understand this better.

* * *

The time is very good and quiet and we should make the most of this time now. Let us close our eyes and sit for meditation.

20

Meditation Talk
07 Aug 2019 – Afternoon

Saints Have Emphasized On Action And Practice More Than The Talking

---

SAINTS HAVE EMPHASIZED on the action and practice more than the talking. So, They say, "You should actually do the practice and actually do the action of the Teachings of the Master."

Saints, therefore, like to stay in solitude so that They can spend that time in the remembrance of Their Master.

The worldly people like to stay closer to other people and they are more sociable and they want to stay with everybody else. And Saints, unlike that, like to stay in solitude so that They can spend that time in remembrance of Their Master.

Tulsi Sahib was born in the Peshwa family and his name was Shyam Rao and his younger brother was Baji Rao. Baji Rao ran the Maratha Empire during the time of the British. Shyam Rao, who was the elder of the siblings, liked to spend his time in solitude and in remembrance of the God Almighty.

Their father wanted the elder son, Shyam Rao, to be on the throne and he gave him education. And, when he grew up also, he got him trained in all kinds of warfare and horse riding and all of that.

But, despite all of that training and education, Shyam Rao liked the solitude and he liked to be in the remembrance of God Almighty.

So, looking at this behavior, his father decided that he should get married early and he got him married at the age of sixteen years. He thought by getting him married, his mind might come out of that want of solitude. He had also made sure that Shyam Rao didn't leave the kingdom because that was his desire. So, he made sure that the gates were well-guarded so that he could not leave the kingdom.

Shyam Rao saw that there was this restriction on his leaving the kingdom. So, he suggested to his father one day that he wanted to go hunting.

The father thought, "Yes, if he kills an animal, perhaps his mindset might change." So, he allowed him to go for hunting, and with him, he sent some more riders — some more military people — and told them that they should make sure and take care to keep an eye on him so that he doesn't leave and he doesn't run away.

It so happened that there was a huge dust storm. And there was so much dust and there was zero visibility — one could not see the person standing next to him. And, when all this happened, Shyam Rao continued to ride his horse and he went ahead. Whereas, all the other military people who were there with him to guard him, they were caught in that dust storm.

He rode fast and traveled out and these people kept searching for him after that dust storm settled. But they could not find him. He rode about a hundred fifty, two hundred kilometers. After that, he took off his stately, princely clothes, and just went on in his undergarments as a sadhu. He left the horse also. And then he started walking.

So, he walked, and that way, he traveled north. He eventually settled in the north. And it is said that he had got his initiation from Ratnagar Rao, who was a disciple of Gobind Singh Maharaj.

He wandered in the north of India and went to various places; like Varanasi, then further, in the Himalayas, to Rishikesh, Haridwar, and then eventually, he settled in Aligarh, near Agra at a place called Hathras.

So, in Hathras, he settled and he set up his own place. That place is called Jogiawala Gaon — or the 'Village of Yogis'. He used to only wrap a blanket around himself and that would be his attire. Likewise, a lot of people who would come there would be yogis. So, that place got its name of Jogiawala Gaon.

Subsequently, His teachings have continued at this place and there are various followers of Tulsi Sahib.

So, like that, Saints prefer solitude and God Almighty always shows Them a path to get to Their objective of devotion.

* * *

The time is very good and quiet and we should make the most of this time. So, let us close our eyes and sit for meditation.

21

SATSANG
07 Aug 2019 – Afternoon

For A Devotee, All These Things About Finding An Auspicious Time Are Irrelevant — All Time Is Auspicious If One Is Repeating Simran And Is Connected With The Naam

---

The paathi is singing from the Bani of Sant Paltu Sahib from the book: Kundaliya

Lagan muharath jhoot sab aur bigaade kaam,
Lagan muharath jhoot sab aur bigaade kaam.

THIS IS THE BANI of Param Sant Satguru Paltu Sahib. Like I have said earlier about Paltu Sahib, He was a great Saint from Ayodhya. He was a very fearless and outspoken Saint. And he was not worried of the society and he would fearlessly speak the truth. As a result, a lot of people started opposing him — a lot of Vedantis and a lot of these saffron-adorned sadhus. All of them started opposing Paltu Sahib.

In His farm, there was a small hut in which He would go and meditate every morning. And once, when He went there, the people who were opposing Him, they burned down that hut at about 3:30 in the morning. So, He was in His meditation when this happened. And He was in a samadhi when this happened. So, His body was burned with that hut. He had promised one of the villagers that He would be coming and initiating him and giving a Satsang.

So, one month after this incident, He appeared and He gave His Satsang and He also initiated a few people there.

So, this is the Bani of Paltu Sahib. And He says, "All these rituals that we do and all these other practices which we do for looking for an auspicious time for a marriage or for other functions, all these are all lies and we should not do all of these things."

I have said it in my Satsangs earlier, "Once you take that initiation from the Master, then your account of karmas — your fate deeds and all of your karmas — that account goes from the Lord of Judgment to the Master and He has everything relating to your karmas with Him."

At the time of initiation, the big deeds that we have, which are going to take us to hell for suffering, such big bad deeds are taken and assumed by the Master Himself at the time of initiation. And those are accounted for by Him with Kal.

So, all these big deeds — bad heavy deeds — or the heavy burden of karmas which are there which are going to make that disciple go into hell for redeeming, such big deeds are all assumed by the Masters at the time of initiation. And then, the Masters go in the Mansarovar, and there, They wash off these sins.

There are three types of deeds or three types of karmas that we incur. They are the Kriyaman, the Pralabdh, and the Sanchit.

The Kriyaman karmas or deeds are the deeds that we do from the time of birth to our time of death. Whatever we are doing, whatever karmas we are incurring, those are called Kriyaman.

The Pralabdh deeds are the fate deeds. They are the deeds on which our life is set and these are the karmas that are taken from our Sanchit karmas and the Kriyaman. And a mix of those karmas determine our karmas for this life.

Sanchit karmas are the balance or the store of our karmas in the Brahm. These are the karmas that are yet to be redeemed. So, out of every human life there are many karmas that are not redeemed or not given in the Pralabdh. Kal takes out this store of karmas and he stores it in Brahm. These are called Sanchit karmas.

When the devotee is initiated, the Pralabdh karmas are not touched because the life is set out on those Pralabdh karmas. But the Masters reduce a lot of the Kriyaman karmas that have been incurred in this life. So, for a satsangi, therefore, all these Shastras, Puranas, and all these other rituals are of no consequence but, for a worldly person, these may have an impact.

* * *

There was a satsangi in Punjab called Jalad Bat, and he would meditate a lot and his wife was also a satsangi and they had a daughter. And that wife would keep bothering him to go to the astrologer to take out a date so that they could fix the marriage of their daughter.

Now, Jalad Bat had a great faith in his Master and he did not believe in all this, but his wife kept insisting.

And one day, he said, "Okay, I will go to the brahmin — to the pundit — and I will take out the date — an auspicious date."

When he was going towards that brahmin to take out the date, on the way, midway on that path, there was this residence of a doctor, a vaidya. And the son of the vaidya had expired and his

body was kept outside. So, he inquired what had happened from the people who were standing around.

And they said, “His boy was bitten by a snake and that's how he has died.”

But, he wondered that this vaidya had cured so many people, even others who were been bitten by snakes. He had even cured those people. So, how come he did not cure his own son?

So, the person replied to him, “You cannot help it, whatever is fated, that is going to happen. And whatever is preordained, that will happen. You cannot avoid that.”

So, this person got a doubt in his mind, “If everything is preordained, then how come all this planning needs to be done?” But, nevertheless, he had told his wife that he would go to the brahmin. So, he went further to go to the brahmin.

When he reached the brahmin's house, he saw a widow standing outside. This widow was the daughter of that brahmin.

So, he was quite shocked to see the widow there and he asked an old man who was standing there as to who she was? And that old man replied that she was the daughter of that brahmin who had just been widowed about six months back.

He wondered and he asked that old man, “This brahmin takes out an auspicious time for everything. So, how come he did not take an auspicious time for fixing the marriage of his daughter?”

He wondered why that brahmin had not been able to take or find an auspicious time?

So, this old man replied to him, “It is preordained. One cannot avoid whatever is preordained. And it was fated, it was in her destiny for this to happen.”

Now, that was the second shock he got. He said, “This is too much. That doctor could not save his son and he died because it was preordained. And this daughter of this brahmin has become a widow again. That is preordained.”

So, in poetry, he said, “There is no point. Where the doctor's son is dying and it is preordained and the brahmin's daughter has become a widow, which is also preordained, then why am I going around searching for an auspicious time?”

So, he came back to his wife and he told her and related everything that had happened, and he told her, “If it is all preordained, what is the point of searching in the Shastras for an auspicious time?”

Paltu Sahib says, "For a devotee, all these things about finding an auspicious time are irrelevant. If he does Simran, he remembers the Naam, and he does any action — he gets married, or he buys a house, or he does anything like that — it is all an auspicious time because he is repeating the Simran or he is connected with the Naam. And likewise, where he is not connected with the Naam, or he is not doing his Simran, and he is doing any activity, that is inauspicious."

Aur bigaade kaam saayith jan sodhe koyi,
Aur bigaade kaam saayith jan sodhe koyi,
Ek bharosaa naahi kusal kahaava se hoyi.

So, Paltu Sahib says, "If you do not have faith in that one Creator — one God Almighty — then all this faith that you are searching for in the Shastras or Vedas, all that is irrelevant."

Again, if we see all this thing about Shastras, looking for an auspicious time, searching for an astrologer or doing Vastu Shastra, all of these things are more prevalent in the Indian context.

If we look at the foreigners, where do they go to astrologers for getting married? They just simply decide a time and go to the church and get married.

Here in India, we search for all these timings. Of course, it is spreading there also now and they are also trying to gradually look at all these things. But people find reasons — like, for a city with many houses, if one has to decide what is the correct location of a house, what is a correct direction of a house, then the Vastu Shastra person says, "For such a big number of houses, the Shastra doesn't work." So, if it doesn't work for such a big number, how will it work for one?

If you see even birds, they are a couple, they also have a nest, and they have their babies. And, like that, the other animals also are living. Where do they go to search for a brahmin to get married? So, all this is only a myth. It is just something that we are blindly believing in.

So, all people follow this Vastu Shastra. Where a good house is constructed, they come and say, "You change the direction of the door. You move the door from this side to that, or you change the window and put it in another direction. Now, if you start breaking down your doors and windows, then a well-constructed house also loses its life."

So, really, it is nothing to do with the house. If your Pralabdh karmas are bad, nothing can save you from it.

Even just now, for the newly-constructed building in Guddella, one of the satsangis and his friend brought in a saffron-adorned person — supposedly, a Vastu Shastra person — and he came and he saw that place. We had just put the foundation.

So, when he saw that, he came and told me, "This is not the correct location for a house and this will not get constructed and it will cause a lot of problems." And he said a number of things.

I did not say in front of those other people, but there was a satsangi in that, and I just mentioned to him, "I do not believe in all the Shastras and we will continue to develop it as it is."

Now, that full building was constructed inside of five months. And it's a very nicely constructed building.

So, all this is a matter of Pralabdh. It is nothing to do with all of these Shastras.

As a satsangi, you should not bother about all these things — not even think about all these things — and not waste your energies in all these things.

For you, as a satsangi, what is only important is that, if you remember God Almighty and you're taking His Name and doing your Simran, everything is auspicious. Every other thing is inauspicious.

Jekar haathe kusal taahi ko diyaa bisaari,
Jekar haathe kusal taahi ko diyaa bisaari,
Aapan ik chaturayi beech mein kare anaari.

Paltu Sahib says, "That one Creator, Who has created all this, if you were supposed to remember Him and stay happy in His remembrance, you have forgotten that. And, instead, you have used your intellect and your other senses, and then you are trying to find happiness."

The people feel very proud of their intellect and their ego, but they fail to remember the God Almighty, Who has created them and Who has created this body.

* * *

Once, Guru Nanak Ji went to the banks of the Ganges in Varanasi and there were pundits who were praying to the sun god. And they were worshiping him and making offerings.

So, when He went there, He saw that all of them were facing the sun, they were lifting water in their palms and offering it to the sun god. And He asked them, "What are you doing here?"

They said, "We are praying to the sun god and we are making the offering of the Ganges to the sun god."

So, He said, "I see." And then, He turned His back and He faced westward. And then, very aggressively, He started taking water up and pushing it forwards and offering it.

All of those curious brahmins asked Him as to what He was doing?

So, He said, "My farm is in Punjab and I'm growing sugarcane there. So, I'm trying to offer this water to my sugarcane field."

They said, "What? How is it possible? You are in Varanasi. Punjab is so far. How do you think your water is going to reach there?"

So, He said, “If it cannot reach a few hundred kilometers, then how is your water reaching the sun?”

Paltu Sahib says, “That Creator Who has given you this human body and this opportunity, Who has taken care of you in your mother's womb and has provided for you in this life, you have forgotten Him. You are using your own intellect and whatever limited intellect you have, and you are trying to get your happiness from that use.”

Tinakaa toote naahi bina satguru ki daaya,
Tinakaa toote naahi bina satguru ki daaya,
Ajahu cheth gavaar jagath hai jhooti kaaya.

Paltu Sahib says, “You should be very clear that not a single blade of grass will break without the Will of the Master. So, you leave all of these things and stay in the Will of the Master.”

These are all illusions created by Kal. Some people he has put to worshiping trees and some people to deities, some people to reading, and some people to austerities. So, all these all delusions of Kal to keep the mind entangled here.

Now, if we start doing the worship of trees then, in our next life, we are going to go and become a tree. Likewise, if we are doing deity worship of stones, then we are going to become a stone. Even stones have life.

In Andhra also, you will notice a lot of stones. Where there are no stones, you will find that these stones are emerging from the ground and the stones also become larger and they also grow into hills and mountains. So, even stones and mountains and hills have life. And, so long as there is life, these hills keep growing. And, once that lifeform has left, the hill or the mountain or that stone starts disintegrating, and then it becomes leveled to the ground.

Even in the Puranas, there is a reference of the Vindhyachal range of mountains that started growing. It grew to such an extent that it became a problem and started obstructing the sun.

So, Vindhyachal started growing so high that it became an obstruction in the path of the sun. And the sun also could not move. The sun god, therefore, went and asked for this to be corrected.

So, the sun god went to Brahma, Vishnu, Mahesh and he related this problem, but all the three of them said, “This is a rishi — he is a cursed rishi — and there is nothing that we can do about it. But, what we can do is, we can go to a very revered rishi called Agastya, and perhaps he can help us.”

So, all the three – Brahma, Vishnu, Mahesh, the sun God and the other thirty-three crore gods and goddesses — all of them went to Agastya. They prayed to Agastya and related this problem. They said, "If this continues, then the west side will not get any sun and there will be a problem and there will be a big calamity. So, kindly help us."

So, Agastya said, "Okay." He would help them and he left his meditation and he came to the Vindhyachal range. And there, Vindhyachal bowed down before Agastya.

Agastya told him, "You are such a tall mountain range and I am not able to cross you and go to the south. I want to go to the south and come back. So, can you remain bowed down till I come back?"

So, in reverence, the Vindhyachal bent and bowed down to Agastya. And, after that, Agastya crossed over to the south and did not go back.

We go to Kumta for programs. So there, there is the hill and there is a cave below that. It is like a tunnel which connects the sea on one side to the river on the other side, and it is about one and a half kilometers in distance. And, it is said that Agastya Rishi stayed here in this tunnel, in this cave, and then he would go for bathing in the river. That river is called Agyasini. It is the river which destroys bad sins. That is the name given to that river.

Next to this cave, Puttu Swami, who had made an ashram. He was an initiate of Sawan Singh Ji Maharaj. Ganapati is now staying there. I had also gone there in 1983, and we had sat for meditation for about ten, fifteen days there. Now, we had also gone and ventured into this tunnel at that time and it is so dark inside that, even if you take a very strong torch — it is just like a small lamp inside — it is extremely dark and quite scary to go inside.

So, the point of saying this was that even mountains and hills have life. And they also grow. And some have a thousand years of life, some have more, some have less. So, they all have different lives and, once they die with the soul leaving them, then they start disintegrating from the top because of the sun and weather and all of those conditions. And they are reduced to mud and soil again.

If you see in Maharashtra, there are a lot of these hills, which are disintegrating. They are very old hills. But, in Andhra, if you see some of the hills, they are very strong hills and you can see large masses of rock.

So, Kal has created these illusions and he has kept all this in the Vedas and Puranas and people start worshiping like this. So, these made people worship trees and made people worship stones.

So, a satsangi should be very clear in his mind. And he should not be deluded by all of these things. And he should keep himself at a good distance from all of these things.

Paltu subh din subh gadi yaad pade jab naam,
Paltu subh din subh gadi yaad pade jab naam,
Lagan muharath jhoot sab aur bigaade kaam.

Paltu Sahib says, "The time that you are spending in the remembrance of God Almighty, in the remembrance of Naam or your Master, that is the time which is auspicious and which is of any account. And the rest is a waste of time."

He says, "All these things which we do for looking out for auspicious times, Shastras, Vedas, rituals, all these things are of no use and we should not spend time in any of these activities."

Therefore, Masters say, "You should do your Simran and stay in the remembrance of your Master. And that is the auspicious time."

Paltu subh din subh gadi yaad pade jab naam,
Paltu subh din subh gadi yaad pade jab naam,
Lagan muharath jhoot sab aur bigaade kaam.
Mor raam mein ram ka tho se raho nisank,
Mor raam mein ram ka tho se raho nisank.

Paltu Sahib says, "Ram is mine and I belong to Ram so, therefore, I am now without any worries."

When we use the word 'Ram' – the name Ram — many people have a doubt because, in northern India, Rama is the son of Dasharath and, it is in his reference that the word 'Ram' is used.

So, there is a reference of Ram in the Banis of Saints and Saints have clarified this. And They have said that the Ram that they are referring to is different. And They have clarified that there are four 'Rams'.

One Ram is the Rama who is the son of Dasharath and he was from Ayodhya. And the other Ram that is referred to is the Ram which is in the body. So, that is the soul. That is the soul which is there in all bodies. So, that is the Ram which is there in all bodies. The third Ram is the Ram who has made this creation — that is, up to Brahm. That is Kal and he has created this entire creation. That is the third Ram. And the fourth Ram is the Ram Who is different from all of these three Rams. And that is the Creator. He is God Almighty. And Saints refer to that Ram, the Creator, whenever They are referring to Ram.

Brahma, Vishnu, Mahesh — the three gods — have to come into this world from time to time to maintain the balance of this world. And they take the form of humans or other forms, and they keep coming into this world. Whatever karmas they do when they are here, they have to redeem those karmas. Karmas apply to them as they apply to anyone else. And they also have to redeem those karmas and come again for redeeming those karmas.

But the Ram that is referred to by Saints – that is the Creator – He has never incarnated here as a human.

So, Paltu Sahib, "It is that Creator to whom I belong and that Creator belongs to me. And I have left everything, all my fate, in the hands of that Creator. And, therefore, I am not worried about anything."

Tha se rahiyo nisank tanik mor baar naa baanke,
Tha se rahiyo nisank tanik mor baar naa baanke,
Jo koi maane bair haari ke aapai thaake.

He says, "Therefore, I have no doubt in my mind that nobody can hurt me or do anything to me. And, whoever does so, God Almighty is going to take care of that."

So, Saints have humility and forgiveness. They have reservoirs of humility and forgiveness. And They love everybody and They do not think ill of anyone — even if that person is trying to harm the Saints. Even then, They do not think ill of that person and They have a lot of forgiveness.

Guru Arjan Dev Ji also was put to a lot of torture in Delhi when the then ruling king had decided to take His life and he made Him sit on a hot plate — on a red-hot plate — and he poured hot sand on His head. And he gave Him all kinds of punishments. But, Guru Arjan Dev Ji said that He was happy in the Will of God. Because, for Him, even those people who were giving that kind of torture and that kind of treatment, He saw God in all of them. And, to Him, it was God Who was doing all of this. So, for Him, it was only forgiveness to all of that.

Mian Mir was also a great devotee. He was a friend of Arjan Dev Ji and he had also gone within. And he came when he heard of Guru Arjan Dev Ji being given this kind of treatment. He came to meet Guru Arjan Dev Ji and he told Him, "Lord, You are going through all of this treatment that is being meted out to You. Why don't You do something about it? And, if You don't feel like doing it, why don't You just order me to do it? Because I can destroy this full city. I can break down this entire city."

So, Guru Arjan Dev Ji told Mian Mir, "This is something that even I can do and why don't you look up?" And when Mian Mir looked up, he saw that Brahma, Vishnu, Mahesh, and all the gods there were standing there and they were terrified with this treatment being meted out to Arjan Dev and all of them wanted to give punishment for this.

So, Arjan Dev Ji told him, "I'm trying to tell everyone to not do anything because this is the Will of the God and it is what He wants."

So, Paltu Sahib says, "I believe in God Almighty and I have left everything in His Will. And I also belong to Him. And, therefore, I have no doubt in my mind and I'm not worried about anything."

Even He was a great Saint and He could easily have saved Himself and He was God Almighty. But, He also chose to not do anything because the Saints do not like to show miracles.

Dohu bidhi se raam bhaar unke sir deenha,
Dohu bidhi se raam bhaar unke sir deenha,
Mo par pare jo gaad raam apai par leenha.

Paltu Sahib says, "I have left all my weight, all my problems, to God Almighty and I don't have to worry about anything." Because, Saints do not think much of this body and They know that They are different from this body. Therefore, They feel that, if God wants something to happen, if He wants it to happen, it will happen. And if it is not going to happen, it will not happen. So, He there was happy and the content in Will of God.

Raam barosaa paay daro kahu se naahi,
Raam barosaa paay daro kahu se naahi,
Phool mein hai jyon baas raam hai hamhi maahi.

Paltu Sahib says, "Like a flower — God resides within the human as a fragrance in the flower. The flower may be very small but it has the fragrance – an overpowering fragrance — which is there for the whole day." So, like that, God is always around and with you and, therefore, there is no need to be fearful of anybody or anything."

So, Saints say that They are, therefore, happy and content in the Will of God and whatever He ordains to happen.

Paltu sab mein raam hai kya raaja kya rank,
Paltu sab mein raam hai kya raaja kya rank,
Mor raam mein ram ka tho se raho nisank.

He says, "God Almighty resides in one and all – whether it is a king or whether it is a pauper; whether it is a very small living being or whether it is a very big living being. God, He resides with all of them."

So, Saints say, "God Almighty resides with each and every being. And there is no being who is devoid of God Almighty."

* * *

Prahlad, who was just five years old, his father, Hiranyakashipu, was a tapasvi, he was annoyed with Prahlad and he tried many measures to kill Prahlad. And, eventually, he decided that he

would himself kill Prahlad and he came with his mace. He stood in front of Prahlad and asked him as to where he sees his God?

Prahlad said, “I can see God in everything around me. I can see God everywhere.”

So, when he confronted Prahlad and asked him — and Prahlad said 'I can see God everywhere' — there was one pillar, which was of concrete.

And Hiranyakashipu said, “This is a non-living thing. So, do you see God in this also?"

Prahlad said, “Yes, I see God in that pillar also."

So, with the mace, he broke that pillar down. And from that pillar — God Almighty keeps the word of His disciples — so God came in the form of Narasimha. He took the avatar of Narasimha and emerged from that pillar.

Hiranyakashipu was a tapasvi and, with his tapasya, he had asked for boons and he had been granted these boons. And the boons he had asked for were that he would not be killed by any God; he would not be killed by any human or any animal; he would not be killed by any weapon; he would not be killed in the day or in the night, or inside his house or outside his house. So, all these boons had been granted and he felt he was immortal.

God had to take the form of Narasimha. So, Narasimha came in the form of a half-animal. He was half lion above and half human. So, He was half human below.

So, he came in the form of Narasimha and he was half lion above and have human below and he questioned Hiranyakashipu, “Am I an animal?” So, he was not an animal. He was not a human. He was not a god. And then he had the claws of the lion. And, with that, he picked up Hiranyakashipu and took him to the door. And, where the house ended and the courtyard started, he stood there because he had a boon that he would not be killed inside the house or outside the house. And he again asked whether it was daytime or nighttime? It was neither daytime nor nighttime, it was twilight, it was evening time. And then he kept him on his lap, and there, he asked whether there was any weapon in his hand? So, there was no weapon. And he then used his claws and he killed Hiranyakashipu.

So, Paltu Sahib says, “I am happy in the Will of God and, however He wants, He will protect me. If He doesn't want to protect, He will not. So, whatever treatment He gives to me, I am happy and content in that.”

Paltu sab mein raam hai kya raaja kya rank,
Paltu sab mein raam hai kya raaja kya rank,
Mor raam mein ram ka tho se raho nisank.

Radhaswami.

22

Meditation Talk
08 Aug 2019 – Morning

No talk was given at this time

23

Meditation Talk
08 Aug 2019 – Afternoon

Our Work Can Also Be Done — We Should Do It Very Lovingly

SANT MAT IS A VERY STRAIGHTFORWARD PATH that we have been given by the Saints. This Path and this study or practice can be done by someone as young as nine years to as old as ninety years.

In the earlier yugas, there were more difficult austerities to be done. But the Saints, looking at the jiva and how he is placed in this Kali Yuga, have made a very straightforward practice for him.

In this Path, it is very simple and if we spend time in the contemplation of the Master and we do our Simran, then slowly and surely, the mind becomes pure. It becomes cleansed of the deeds and, thereafter, the progress is simple.

So, that brings about a transformation. If we want that transformation, then this is a very simple thing and simple practice that the Saints have given us.

On this Path, one does not have to leave his house, or one does not have to adorn saffron or yellow-colored robes and take to any austerity. One is not being asked to leave his family and children and other people behind. One can continue to do whatever business or service or work that he or she is doing. So, nothing of that is being expected. The only thing that is expected is the contemplation of the Master.

* * *

In Rajasthan, there is a place called Pushkar. And there, Brahmanand Ji was a great Saint and He was from this place. He was a stationmaster in that place.

he would spend a lot of time doing his meditation. And in those days, there was only one stationmaster for each station, and he had one assistant or servant who would help Him.

So, all the responsibilities were those of the stationmaster. They would give the signal to the train and they would flag off the train and sell the tickets. All the responsibilities were those of the stationmaster.

Once it so happened that the train was about one and a half hours late. So, Brahmanand Ji thought, "It is better that I sit for about forty-five minutes of meditation because, otherwise, someone will just come and start wasting time. We will just be gossiping around. So, instead, let me sit for meditation for forty-five minutes and, thereafter, I will sell the tickets and go about the routine duties."

So, he sat down for his meditation and he had a lot of love and devotion. As a result, the withdrawal of his senses and attention happened and the time spent was more than forty-five minutes. He sat and went into deep meditation.

The train came on its own time, which was at the end of one and a half hours, and the servant noticed that it was Brahmanand Ji Who was doing all the things of flagging down the train and selling the tickets and doing all those routine things, which he used to do otherwise.

Meanwhile, Brahmanand Ji was still in meditation during that time. So, after two hours, when Brahmanand Ji got up from his meditation, he realized, "It has been two hours and that the train would've left by now. People would've traveled without tickets and I will lose my job now."

So, he got out of his room and called the servant and asked him if that train had arrived? He was told, "Yes, indeed. It came on time and left."

Brahmanand Ji asked him, "Who stopped the train and who flagged it off. Who sold the tickets?"

The servant told him, "It was you only who was doing all of that."

He was quite surprised by what the servant had to say and he went back to his room and checked the register. There, there were all the entries of the tickets sold and all the money was also accounted for and the money was there in the drawer.

So, he realized that it was indeed his Master Who had come when he was sitting in meditation and He had done all the duties of Brahmanand Ji.

When he realized that, it only increased his faith in his Master. And thereafter, he said, "Now, I will do your work of meditation and you do my work. So, you only take care of me." And then he spent most of the time doing meditation thereafter.

Thereafter, He did a lot of meditation and He was one of the great Saints. He has written over five hundred Banis. And all His Banis speak and talk about a lot of love and affection for the Master and they are all about bringing out deep pangs of separation that He felt for His Master.

* * *

So, that way, if we are also able to bring about that love and affection at the feet of our Master, our work will also be done. We should not look at meditation and Bhajan Simran as a burden. We should do it very lovingly.

* * *

The time is very good and we should make the most of this time. Let us close our eyes and sit for meditation.

24

SATSANG
08 Aug 2019 – Afternoon

We Are Seemingly Awake To This World Outside But, In Reality, We Are Asleep To The Reality Of God

---

The paathi is singing from the Bani of Sant Kabir Sahib…

Jaag piyaari ab kya sove,
Rain gayi din kahe ko kove.
Jaag piyaari ab kya sove,
Rain gayi din kahe ko kove.

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. In this Bani, Kabir Sahib is addressing us who are sleeping in our ignorance. We are seemingly awake to this world outside but, in reality, we are asleep to the reality of God. We have never sat down and thought as to why this life has been given to us — why God has given this to us — what are we supposed to do with this and what we are actually doing.

That is why Saints come from time to time and They awaken the souls who are sleeping in this ignorance.

The jiva is entangled and lost in this world of Kal and Maya — in this illusion of Kal and Maya — and he is holding very steadily to this illusion. We see the evidence in front of us.

When a person dies, he leaves his body behind and all his relationships and all his attachments, everything that he owns, he leaves behind. And then he is given birth in some other place. He is born as someone else. And there, he has new relationships and new attachments. And the current attachments and relationships have no relevance to that. Now, we see this actually happening, but yet, we are not willing to accept it.

From our previous lives, whatever give-and-take we have which is not completed, that give-and-take is what we see in the form of relationships in this life. And as that give-and-take gets completed, those relationships leave us.

So, after this birth, if one is given a birth of a tree for example — there are different kinds of relationships — there are different dogs and cats and birds around there. Those are different

relationships. And whatever that soul — whatever relationships it had in its previous birth— those are not there in its life as a tree.

So, this dream which we have of a few days, that dream is what we believe as a reality and we are very steadfast in that belief. And, as a result, at the time of death, we have to leave all of this behind and we have a lot of repentance.

This human life has been given to us as a window of opportunity of getting salvation — of getting out of this ocean of life and death. This is the last step on the ladder of this creation. And if we take the correct steps and we get out of this life and death, then we cross over.

But, if we slip in this step, then we again fall down that ladder and that ladder goes down into the 8.4 million lifeforms and we have to again relive all of that and come back. And it takes a very long time for that soul to get a human life again.

Sometimes, it takes many yugas for being reborn as a human being because there are so many types of creations which have very long lives. And once you go into those 8.4 million life forms, it takes an extremely long time to come back.

There are so many types of creations which take very long — like mountains. If we are born as a mountain or a hill, that takes so many thousands of years, and one has to withstand cold and heat and wind throughout that period.

Likewise, if someone is born as a tree, some of the trees have very long lives — like a banyan tree. And some of these trees live very long.

Even snakes, some of the snakes have very long lives, more than a thousand years.

So, if in one life, people are going to spend a thousand years or more, then how long will it take to come back after going through these 8.4 million lifeforms?

Therefore, Saints tell us, “Wake up and realize this window of opportunity that has been given to you. It is very precious for you to get out of this ocean of life and death.”

So, if you lose this precious opportunity, you will fall back into this ocean of sorrow. These 8.4 million lifeforms are nothing but an ocean of sorrow.

So, Kabir Sahib says, "Wake up, dear one, because the night has gone and it is daytime. And daytime is not for sleeping. It is for working.” He is referring to the 'nighttime' as the 8.4 million lifeforms through which you have come. And now, you have been given this human life which is the 'day' in your life.

Therefore, He says, "It is daytime and you have to work in this daytime. You should think why God has given you this opportunity? And you should make use of this opportunity to get out of this cycle of life and death."

Jaag piyaari ab kya sove,
Rain gayi din kahe ko kove.
Jin jaaga tin maanik paaya,
Bauri sab soy gavaayaa.

He says, "Those who worked during the day have been able to procure that precious jewel. And that precious jewel is the Naam." He says, "You have the company of the Saints and They have explained to you. You have to now get that priceless jewel which is within you. That priceless jewel is the Naam that is resonating at the Eye Center."

Even Mira Bai has referred to this priceless jewel and She has danced and said, "I rejoice in finding this priceless jewel which has been possible with the Grace of my Master."

Once we witness or once we manifest that Sound Current, then all our tugs, pulls, and pressures, all our worries, and all of that comes to an end and we see reality. And that brings true peace to us. Once we are manifesting that Sound Current, by that, the burden of karmas which is there on the mind from so many millions of lives, that gets cleaned. And the mind starts reflecting like a glass.

The mind, thereafter, loves to connect with that Sound Current and it kicks off all these worldly attachments because it realizes the truth — that 'this world is not mine and I do not belong to this world'. Then that mind loves to stay connected with the Sound Current. And after that, the mind becomes the biggest friend of the soul, which is now the biggest enemy and drawing it outward.

After that, the mind helps the soul to ascend upwards.

Once that Sound Current is manifested, true happiness is what we get. That happiness is not there in any of the riches of this world; it is not there in any of the relationships in this world; it is not there in any status that we get in this world; and it is not in any governance and anything to do with being a king or a minister. So, the true happiness is what lies within.

Nanak Sahib says, "All those souls who are attached outward and steadfast in their affection to this world are all unhappy. And the only people who are happy — truly happy — are the people who are connected with the Naam within."

So, Kabir Sahib says, "Therefore, wake up during this day and do your work. Those who have worked during the day, they have been able to procure that priceless jewel of Naam."

Jin jaaga tin maanik paaya,
Bauri sab soy gavaayaa.
Piye tere chatur tu moorakh naari,
Kabahu na piye ki sej savaari.

Kabir Sahib refers to the soul and says, "Your husband, God Almighty, is truly great but you have never bothered to please your husband, God Almighty." He says, "When your husband, God Almighty, came to look for you, you were asleep; and then, disappointed, He has returned. Had you been awake, you would have got His love and affection."

So, He says, "Your husband is intelligent. He is smart. But you are ignorant and you are sleeping in your ignorance. And that is why, when He has come to look for you, you have been asleep. And you have not got His greatness as a result."

Piye tere chatur tu moorakh naari,
Kabahu na piye ki sej savaari.
Tai bauri baurapan keeno,
Bhar joban piy apan na cheeno.

He says, "You are mad and you are ignorant and you have not been able to understand the greatness of your husband. You have not been able to please Him. And as a result, you have lost this opportunity and your husband has gone back."

This is one form of creation, this human life, in which the husband and the wife are together — the husband being God Almighty and the wife being the soul. So, in this lifeform, the husband and the wife are together and the Saints show us the way for us to go and meet our husband. But, in the ignorance of this delusion, we are holding steadfastly outside and we are lost in it. We are not doing that effort to go within and realize our husband.

We have never felt the pangs of separation from our husband, God Almighty. And we have never felt the need to have that love and affection for Him. And that is why this precious life, which has been given to us, is simply wasted.

The same bed on which God Almighty is lying, you are also lying on that same bed, but you are not paying attention to Him. Instead, you are wasting your time thinking about other things and spending your time in other pursuits. And that is how you are losing this precious opportunity.

We are constantly lost in our pursuits in the outside world. We have all our love and affection spread in the outside world. We have never ventured to have that love and affection focused towards our husband, God Almighty. And we have not made that effort to go and meet Him and get His pleasure and Darshan.

Tai bauri baurapan keeno,

Bhar joban piy apan na cheeno.
Jaag dekh piy sej na tere,
Taahi chaadi ut gaye sabere.

Kabir Sahib says, "When your husband was lying with you, you loved someone else and you had your attention focused somewhere else. And you have now got that displeasure of your husband. He has got annoyed and He has walked away. And that is why now your bed is lying vacant."

There is only one love that we have. You can decide whether that love is focused towards God Almighty and your Master, or it is focused towards all the outward things. You cannot have that love spread between more than one.

However, Masters say, "You have to, nevertheless, fulfill your duties of this world as well."

We are loving this world outside and we have all our affection there. But, in our mind, we want to meet God Almighty. We want the Darshan of God Almighty, but we have love and affection in the world outside.

Without that love and affection, we should remove any thought that we will go and be able to and meet Him. We have to have that love for God Almighty. But, we have to fulfill our duties and whatever karmic relations we have.

So, Mahatmas say, "You should behave. Go about your life like the servant works in a grocery store. He works and he does all his duties and takes all his responsibilities throughout the day, but he knows that store does not belong to him." Because that servant is unaffected by whether the owner of that shop makes a profit of a hundred thousand rupees or because he is going to get only his salary.

Likewise, he is not affected if the owner has a loss of a hundred thousand rupees, because he will continue to get his salary.

So, like that, we should also go about in this world. And we should, while we do all of our work, maintain all our relations in this world. We should keep the love and affection towards our Masters. We should realize that, if whatever we have in this world increases, it doesn't belong to us. It is going to be left here.

Likewise, if it decreases, again, it never belonged to us.

So, while we are doing everything as we normally would, only that love and affection, or that association with everything, has to be removed from the outward things and relationships and put at the feet of the Master.

We should keep our love and affection at the feet of the Master. And when we are able to truly have that love and affection like that then, when we go about our worldly things, if there are ups

and downs, we are able to look at both of these with the same eye and we are not affected by the highs and lows of life. Also, because the love and affection are with the Master, the Grace of the Master is working with us and that eases a lot of problems as well.

We should remember that we are a guest in this world and this world does not belong to us. The world can carry on without our love and affection here. It is only our duties here. But, towards the Master, towards God Almighty, you have to have your love and affection.

* * *

Once, before I met Sant Ajaib Singh Ji, R. R. Singh Ji and I went to attend the Satsang of Charan Singh Ji Maharaj in Poona. There were a huge number of satsangis who were going and two trains were booked to go to Poona. And we were also booked on one train. And we went there to attend His Satsang.

Now, when we reached there, it rained so heavily — it had not rained for two years — and, when we reach there, it was raining very heavily. The entire ground of the Satsang there entirely became wet. And even the tents fell down. They could not hold the water. But the satsangis and the sevadars there really worked very fast and they got sawdust from the mills nearby and they put all that sawdust on the ground, which absorbed the water. And then they put tarpaulins on the ground so that people could sit. But they had still not been able to attend to the tents when Charan Singh Ji Maharaj came. And He said, "Those tents can be left alone." And the Satsang continued.

Now, what is important and what I experienced there was that, next to us there was a couple who had come and this couple had a small boy of four years old. And that boy was sick. And just before coming to the Satsang, that boy died.

Now, between themselves, they decided that, if they attend to the death of that boy and do everything, they would miss the Satsang.

So, what they decided was, "He has died, anyways. So, let us just cover the body, lock the house and we will go and attend the Satsang and take the Darshan. And, after that, we will come back and do all the formalities and the rituals of his death."

So, they locked the door, covered his body, and they came and attended the Satsang. Throughout the Satsang, they were both crying because it was their baby who was dead. And then, after that, they left to go back. And when they went home, their boy was crying. He had woken up and he had started crying about ten minutes before they reached there. So, all their neighbors had come down and they started scolding these people, "How come you locked the door and you left your baby inside and he is crying for the last fifteen minutes?" So, that boy, it was a miracle that that boy had actually become alive.

* * *

So, this is love and affection towards the Master — where you leave aside everything else and you have that undivided love and affection of the Master and you can see what happens with that.

Now, unlike that, what we usually do is, we are lost in our love and affection for this world and we prioritize that and we leave the Master as the second priority. And, oftentimes, when we are faced with great difficulty or some sorrow that comes to us, we completely forget the Master or we cry to the Master but we forget about Him and we are completely lost in that sorrow of that event that has happened.

What actually should happen is that, you should remain steadfast in the time of such sorrow and you should remember and do your Simran because, by doing so, it is the Master Who is going to be able to come and help you. Instead of taking His help and Grace by Simran and by His remembrance, we completely forget Him and we are completely lost in our sorrow and in all of the outward things that we are doing.

So, we have to remember that this is how we have to keep our love and affection undivided towards the Master in our life and look at everything else as a duty.

We should understand very clearly Who is our Well-Wisher? It is the Satguru Who is the Well-Wisher here in this life and in the life beyond, because He is there with us in all the steps that we take. And He is there till He takes us back to God Almighty. He is our true Well-Wisher.

But, instead of looking at that, we are spreading our love and affection in the temporary relationships that we have because of the give and take of our previous lives. And we know that those relationships are not permanent. Once they come to an end, we will not even be having those relationships ever again. So, we should understand the temporary nature of those relationships and understand Who is the true Well-Wisher and, accordingly, focus our love and affection at the feet of the Master.

If we are able to do this, we should look at the world as a duty that we are doing because we have to have that give-and-take and redeem all our deeds there. So, continue doing that give-and-take and do that as a duty — but with a love towards your Master. If you are able to manage this, then you see how fast you will progress spiritually.

You see how all the Saints have done, how They have been gurumukhs. They have turned Their faces away from this world and faced the Master with the love and affection towards the Master. And see how fast They have progressed in Their lives and gone within. And They have not only got a salvation for Themselves, but They have got the salvation for lakhs of people.

So, like that, if we are able to also transform and get our love focused towards the Master and become gurumukhs, then we will also progress and become gurumukhs like that.

Now, we know that it is difficult for us to do this because, for us, we have been in this state for millions of our previous lives and it is difficult to suddenly change that. But this power is there in the power of Simran and Naam. And if we steadfastly do that — we stay connected with our Simran and Naam — then that will bring about this transformation on its own.

Jaag dekh piy sej na tere,
Taahi chaadi ut gaye sabere.
Kahe kabir soyi dhan jaagau,
Shabad baan ur anthar laage.

Kabir Sahib then says, "Those who do this effort and wake up in this daytime and they realize themselves, they will never go back in this night of ignorance."

It is that Sound Current which is emanating from God Almighty and coming down which has created all of these worlds. And that is resonating at your Eye Center. It is that Sound Current which has the power of taking you back. It has the power of transforming you and making you steadfast in your love for God Almighty and taking you back to Him.

Kya sovai gafalath ke maare,
Jaag jaag ut jaag re.
Aur tere koyi kaam na aave,
Guru charanan ut laag re.

In the second Bani, Kabir Sahib says, "Why are you sleeping in the sleep of ignorance? You have your affection to all those people and all those things which are not permanent and they are not going to be there forever for you."

All the Saints always try to illustrate and explain the truth. It is not just today, but throughout. The Saints have been trying to bring the reality in front. And then if we are able to assimilate what they are saying — even some of that — then we will be able to completely transform ourselves.

If we do not assimilate what They are saying, we do not follow Their instructions, and we continue to be lost in all this love and affection of the world outside, then at the time of our death, we will be having that repentance because we have to leave back behind everything that we have loved so dearly.

Therefore, Kabir Sahib says, "Get out of this sleep of ignorance and focus your love and affection at the feet of the Master.

Uttam chola banaa amolaa,
Lagat daag par daag re.
Dui din ka gujaran jagat mein,
Jarath moh ki aag re.

Kabir Sahib says, "God Almighty had given you a very pure and clean slate — a pure and clean body and mind — but you have come here and you have stained it. And you have kept staining it again and again." He says, "You have come here for these relationships which are going to last but a few days but, because of your affection, you are completely blinded and you do not see the reality — that you are going to have to leave this behind."

Because we don't do our Simran and Dhyan, we start believing this reality and we start spending all our time chasing this duality. And, as a result, at the time of death, we have repentance and sorrow.

Brahmanand Ji has said, "This is a two-day affair. This is like a fair or an exhibition. And, in this fair, you have come for two days. Some are coming, some are going, some are standing there, some are ready to go." So, this is all but an exhibition or a fair of two days.

We come into this life but for a few days and then we start collecting all these things around us and we spend our lifetime doing that. And then we have to leave all those things behind and go.

Whatever we are doing, these Kriyaman — these current deeds that we are doing — on the basis of that, some of these will determine our next life and our future lives. So, for whatever we have done, we will be getting to redeem these deeds in the next life. And then, when we are there, those will be limited relationships to redeem these deeds. And then again, you have to leave everything behind and go to the next life.

We have seen so many relatives pass away. We have seen our grandparents or our senior members in our family pass away. Some we feel that they are going to be passing away shortly because they are in the last stages of their life. And we are seeing all of this happen. And once they go, we are not going to have another relationship with them because, whichever life they are going to be born into, they will have their own relationships there. And we will never be back in this situation. But we are ignorant because of this veil of attachment that has been put by Kal and Maya. And, because of that, we remain ignorant. We do not realize the truth in these relationships.

Tan saraay mein jeev musaafir,
Karathaa bahuth dimaag re.
Rain basera kari le dera,
Chalan sabera taak re.

He says, “If we see these pilgrimages and places of large gathering, there are several dormitories that have been constructed there to allow for people to come and spend the night and leave the next day.” So, that way, when we go and stay in one of these places, and when we are there just for a night, but we start complaining that we have to change the bathroom, or we have to change the toilet, or this dormitory is not correct, who is going to listen? You are going to leave the next morning.

Like that, Kabir Sahib says, “This life is a dormitory. You have come here but for this life and it is like the night you are going to spend here. And, once you are here, you are lost in your ego and you start believing everything is yours and it is owned by you. And you start trying to own all of this. But you have to leave after this night is over.”

So, in these dormitories, when people leave at different times according to their respective trains or conveyances, they get up and go at their respective times.

Now, in the earlier evening when they have come, they will spend time together. They will eat food together, they will talk, and someone observing this may even feel that they are like a family staying together. But, when they go to sleep, each one will leave according to his own time. He is not going to wake up the rest of the members there. He'll just quietly pack his bag and leave for his train to catch his train.

So, why does this happen? It is because they know that — this is not my family; they don't belong to me; and I have to catch my train. So, that is how each one will leave according to his time.

Like that, this world and this life is also a dormitory of Kal and Maya. And our relationships are also similar. We come together, and for whatever give-and-take we have, we spend that time together and we develop those relationships. But we start identifying. And again, at the time of death, each one leaves all the relationships behind and goes his respective way. He ties up his stuff and goes.

But, unfortunately, we spend this lifetime thinking of these relationships and identifying with them. And, whoever does that, he loses this opportunity of life.

Yeh sansaar vishay ras maathe,
Dekho samajh vichaar re.
Man bhavaraa taj bish ke ban ko,
Chalu begam ke baag re.

Kabir Sahib gives another example — he addresses the jiva as a beetle — and He says, “This is a garden of flowers of poison. There is poison in each and every flower.” And He tells the beetle, "Don't spend time trying to absorb or eat this poison of these flowers. Instead, you go to God Almighty. You give your affection and love to God Almighty. And that is a place which is

devoid of any sorrow and devoid of all of this poison which is there in this garden that you see." He says, "Go to that place of God Almighty which is devoid of sorrow and which is eternal — which has eternal bliss — and leave this poisonous garden and go there."

He addresses the soul and He says, "Leave this poisonous garden because, in this garden, this beetle takes this poisonous nectar from the flower and dies, and again, is reborn in the same garden in all the attachments here. And again, keeps living only on this poison and dying here itself.

So, Kabir Sahib awakens that beetle and says, "Go to that place which has eternal peace, where nectar of immortality is raining. Go to that place of bliss."

Kenchuli karam lagayi chith mein,
Hua manush the naag re.
Baitha naahi samajh sukh saagar,
Bina prem vairaag re.

Kabir Sahib gives another example and He talks about the snake which is about to shed off its skin. When that old skin is there, it covers the eyes of the snake and the snake is unable to see because it has the covering of the old skin. It keeps wandering here and there, trying to find a tight spot where it can wedge itself and get the old skin removed. And once it finds that, it is able to shed off that old skin and come out of that and, again, it can see very clearly. It has a new skin.

Like that, Kabir Sahib refers to the human being like that snake which has the covering, so that covering is the covering of our karmas of Maya — the delusion of Maya and Kal. So, He says, "You also try to search and look for a place to get out of this delusion of Kal and Maya. And then you will also be able to see for yourself and you will also be a new person."

Sahib bajhe so hans kahaave,
Kaami krodhi kaag re.
Kahe kabir suno bhai saadho,
Pragate pooran bhaag re.

Kabir Sahib gives another example. He addresses the soul, and says, "You are a swan. And because you are driven by lust, anger, greed, attachment, and ego, you have become a crow. You have lost your identity as a swan."

So, if you do your Simran and you do Dhyan, you'll get connected with Naam. You will be able to shed off all these vices and you will regain your form as a swan.

So, He addresses and says, “If you are able to go within and you are able to manifest the Naam by your Simran and Dhyan — you are able to go within — you will see the sunrise of your good fortune.”

Sahib bajhe so hans kahaave,
Kaami krodhi kaag re.
Kahe kabir suno bhai saadho,
Pragate pooran bhaag re.

Radhaswami.

25

Meditation Talk
09 Aug 2019 – Morning

In Our Families, We May Get Some Children Who Follow Differently — We Should Leave Their Future To God Almighty And Not Worry About It

---

DHANI DHARAM DAS, ABOUT HIM, IT IS WRITTEN that he was one of the gurumukh disciples of Kabir Sahib. Both Dhani Dharam Dass and his wife were initiated by Kabir Sahib. But their son, Narayan Das, used to oppose Kabir Sahib. And, even at a young age of about twelve, whenever Kabir Sahib would come to their home, he would go outside and he would never come for the Darshan.

Once, they forcefully made him sit when Kabir Sahib came. But, instead of facing Kabir Sahib, he sat with his back to Kabir Sahib.

Dhani Dharam Dass felt very disheartened and he spoke to Kabir Sahib and requested, "As You have given both of us initiation, can You also look after Narayan Das's soul?"

Kabir Sahib got annoyed and He told Dhani Dharam Dass, "If you start worrying about that boy, you will also have to go to hell. He is an element of Niranjan and he has come here to oppose you. He is not going to accept Sant Mat. When he grows, he will oppose you and he will be trying to set up his own sect and he will be opposed to your teachings."

Then, Dhani Dharam Dass pleaded, "How will his lineage work?" But, he later on then did not pay attention to Narayan Das and did not force him to come to Kabir Sahib.

So, Kabir Sahib told Dhani Dharam Dass that he would get another son — and later, Chudamani was born. Chudamani followed the Path and he used to support Dhani Dharam Dass. And later, Chudamani continued on the same Path of Dhani Dharam Dass and He carried on the Teachings.

And, Narayan Das started his own sect on the negative side — on Niranjan's side.

Even Sri Chand and Lakshmi Chand — they were sons of Guru Nanak Sahib —also started separate preachings and a separate sect. In that lineage, there was Amolak Das. And later, there was Baba Bishan Das, who gave two Shabds to Ajaib Singh Ji.

So, Sri Chand and Lakshmi Chand continued with the Udasi Mat – which was different from the Sant Mat.

That way, in our families also, we may get some children who follow differently, who have a different mindset, and we should not get upset about it. Instead, we should focus on our own soul and on the salvation of our selves. We should leave their future to God Almighty and not worry about it. We should not carry their tension on us.

Sant Mat is a path of love and it teaches us to be humble and follow this Path with love and with humility.

* * *

The atmosphere is quiet and good for meditation. So, let us close our eyes and get connected to meditation.

26

Meditation Talk
09 Aug 2019 – Afternoon

Saints Don't Believe In Casteism And Racism — Whoever Does Devotion And Goes To God Almighty, God Almighty Accepts Him

---

ONCE UPON A TIME, Tulsi Sahib was walking by the riverside. He was walking by the Ganges with his disciples. There were some brahmins who were having a bath and it was evening time. Some farmers had also come after they had worked in the farms. So, the farmers came and took off their clothes and, close to the brahmins, they also went in the water.

The brahmins saw this and they decided to come out of the river — out of the water — because these farmers were of a lower caste and if drops of their water, as they were bathing, would fall on the brahmins, it would be inauspicious. So, they decided to come out of the water and they started wearing their clothes. But, meanwhile, one of the farmers also came out and drops of his water fell on their clothes.

So, drops of water from the hands of that farmer fell on the clothes of one of the brahmins and he took offense to that and he started arguing with that farmer because that was considered inauspicious — that a person of lower caste would have his water spilled on a brahmin. And then, an argument started on this basis. And then, all the brahmins got into that argument. And, likewise, all the farmers came out — and both of the groups had about four or five people each. And this entire thing became a fight.

So, seeing this getting into a nasty situation, Tulsi Sahib decided to intervene and He went there with His disciples and He tried to stop this. He asked as to what had happened?

That brahmin started complaining, "I have worn my clothes and these people dropped water on it and I don't have spare clothes to wear now." And then, again, it got into an argument.

So, Tulsi Sahib started explaining to him, "From the head of Brahma, the brahmins have come. And the shudras have come from the feet. The kshatriyas have come from the shoulder and the vaishyas have come from the stomach."

He explained, "In your Vedas, the river Ganges has also come from the feet of Vishnu. And Vishnu said, "I will be able to flow the river out, but someone has to hold the river." And that was Shiva who received that river in his hair locks. And so, it is the river Ganges, which has come from Vishnu's feet and it is the shudras who have also come from the feet of Vishnu."

So, this river Ganges was a boon given to Bhagirathi and, as a result of that boon, Vishnu had decided to let the river flow from his feet. And he had told her, "We need someone strong to be able to withstand and hold the Ganges. Otherwise, it will cause a calamity." And that is how they had requested Shiva to absorb the river Ganges in his hair locks.

So, it is on the request of Vishnu that Shiva agreed — that if his intervention would stop the calamity, then he would intervene. And, accordingly then, Vishnu let the river Ganges flow from the nail of his toe.

And Shiva was there. He had spread his hair and that was, therefore, absorbing the Ganges. And when the Ganges took a very deep flow, then he tied the Ganges in his hair locks.

This was a boon because of Bhagirathi. She had done the austerities for asking for this boon for her ancestors, who were rishis — who had been cursed. And then, eventually, upon her request, Shiva unlocked his hair and opened his hair and allowed the Ganges to flow down.

So, Tulsi Sahib was explaining this to the brahmins and He told them, "You, on one side, are considering the Ganges as auspicious, which has come from the feet of Vishnu. And, in the Vedas, it is said that the shudras — the people of lower caste — are also people who have emanated from the feet of Vishnu. So, one you are considering as auspicious; and the other, you are considering as inauspicious."

So, that way, this argument was resolved and the brahmins had to accept. And then, that argument got resolved.

* * *

Saints don't believe in casteism and racism. They are very clear that God Almighty has only created two types — the male and the female. Everything else is created here by us.

Whoever does devotion and goes to God Almighty, God Almighty accepts him. He does not see what caste he has come from or what religion he belongs to. For Him, the devotion is what He looks at.

So, Saints say, "Those who do the devotion of God Almighty, God Almighty does not look at their religion. He accepts their devotion."

* * *

The atmosphere is quiet and we should make the most of it. Let us close our eyes and do our Bhajan Simran.

27

SATSANG
09 Aug 2019 – Afternoon

Those Who Don't Do Meditation Become Weak In Their Soul And Are Not Able To Withstand The Uncertainty of Worldly Happiness And Sorrow

---

The paathi is singing from the Bani of Sant Sahjo Bai ...

Dhanvante sab hi dukhi, nirdhan hain dukh roop,
Dhanvante sab hi dukhi, nirdhan hain dukh roop,
Saadh sukhi sahjo kahai, paayau bhed anoop.

THIS IS THE BANI of Sant Sahjo Bai. There have been a lot of male Saints and there are relatively fewer Saints Who were ladies. But there have been lady Saints. Mira Bai, Sahjo Bai, and Daya Bai, all three were ladies and from Rajasthan and They were all great Saints. It was very difficult for Them to attain that Sainthood. But They sacrificed all Their families and other things and They have done Their practices and have become great Saints.

Sahjo Bai had been initiated by Charandas Ji and, when He moved to Delhi, even Sahjo Bai moved to Delhi. Sahjo Bai says, "Those who are rich and who have a lot of wealth, they are also unhappy in this world. And those who do not have wealth — poor people — they want wealth and they are also unhappy."

One should never be in this myth that, if one is wealthy, then he gets a lot of happiness.

With the Grace of Sant Ajaib Singh Ji, I had the opportunity of doing Satsang in Delhi a number of times and I met up with a lot of wealthy people — big mill owners and industrialists. And I went there for doing Satsangs. They all received me very well and we had Satsangs and all of the niceties. But, eventually, they would take me into a room and then cry their hearts out.

So, one should not be in the belief that if we have crores of rupees or millions of rupees, then that will get us happiness. All that kind of wealth will not get us the happiness — neither will the status in society nor any other worldly thing which will give us that peace and happiness. If there is peace and happiness, it is only within.

In the earlier lives, if we had only good deeds, then we would not be here. We would be in the heavens. And had we had only bad deeds in the past, then we would not be again here. We would be in hell. So, it is only because of a mix of good and bad deeds that we have this human life.

Kal and Maya, on the basis of the Pralabdh karmas, formed this life. And these Pralabdh karmas are a mix of karmas that are in the Sanchit karmas — or our store of karmas and our previous karmas from previous births. So, a mix of that is done, which are good and bad deeds, and on that basis, our lives are cast. And, therefore, we go through the cycle of happiness and sorrow throughout our life.

So, therefore, anyone who is born here as a human being is not going to experience only happiness or only sorrow, he is going to go through the cycle of happiness and sorrow throughout his life.

Kabir Sahib says, "Anyone who is in this human body, I have not seen anyone who is happy in this human body. And I say this with my enlightenment, that I see from where the sun rises to where the sun sets. I see across the horizon. And I don't see a single soul who is encased in this body who is happy."

Nanak Sahib also says, "The only people who have true happiness and bliss are the people who are connected within. All the others who are all pursuing everything outwardly, none of them are happy."

Na sukh bidya ke pade, na sukh baad bibaad,
Na sukh bidya ke pade, na sukh baad bibaad,
Saadh sukhi sahjo kahe, laagai sunn samaadh.

Sahjo Bai says, "Neither wealth is going to get us happiness or poverty. Both wealth and poverty cause unhappiness. And if I have seen happiness, it is with those sadhus who have got their Masters to give them that priceless Path to go within. And those are the people who are happy."

Again, if we look, people who think they are learned, or people who debate the spiritual Path, all these kinds of people are unhappy because all of this learning causes an ego. And, because we believe then that we know the scriptures, we know the Vedas and the Puranas, and all that only adds up to our ego. And it doesn't give us any happiness.

* * *

Sant Ji used to relate this story about a pundit. He was there in Banares and he had read the Vedas and the scriptures. And he was very well-versed in that. He liked to get into debates with other scholars and he would take pride in defeating other mahatmas and other scholars in debates

on his knowledge of the Vedas and scriptures. He had named himself as 'Sarvajeet' — it means 'the winner of all'.

So, everyone gradually started knowing him by that name of Sarvajeet and everyone started calling him by that name. But his mother, however, called him by his old name. She would call him by his earlier name and he would feel insulted when he would be called like that.

Once, he told her, "You know that, in front of all these people, everyone is calling me 'Sarvajeet Pundit', but you are calling me by the old name, which is a bit insulting to me." So, he asked her also to start calling him by the name of Sarvajeet. But she said that, "I will call you by that name provided you go to Kabir Sahib and you win your debate with Him."

He said, "Oh, that weaver, that illiterate weaver, I will go and defeat him in a debate. There is no big deal. I will just go right away."

So, he got his disciple to load all the four Vedas and the sixteen Puranas and all the scriptures on a buffalo, and he walked towards Kabir Sahib — and following him, his disciple, along with that buffalo carrying all the scriptures and Vedas and books. Because, he thought that if Kabir did not accept what he was saying, then he could show proof in the books. So, he carried all the books with him.

So, that way, he went to Varanasi and he started asking for where Kabir Sahib was staying. And, gradually, searching, he found the place and came to the doorstep of Kabir Sahib. There, Kamaali ushered him in and he asked her whether Kabir Sahib was there at home?

So, he asked her if that was the house of Kabir?

Now, she recited a doha and she said, "O pundit, you are asking the residence of Kabir Sahib where He is in the Seventh Plane where even an ant cannot put its feet. And you are carrying a buffalo laden with books and you are asking for his house?"

So, listening to that, Sarvajeet felt quite grounded and then she went in to call Kabir Sahib.

Saints are always humble and, with all humility, Kabir Sahib went and requested him to come in and laid out a chatai and asked him to sit on that and asked for some refreshment. And after all of that, He asked him as to the reason of his visit?

And then, Sarvajeet told Kabir Sahib, "I have come here to debate the holy scriptures and books with you."

Kabir Sahib told him, "Oh, you are such a great pundit, such a learned person. And I am a completely illiterate person. I don't have any clue about that and, if you debate with me, what kind of a status will you have?" So, He said, "What is the point of that debate because you are

such a learned person? And, if you want, you write down that we have had a debate and you have won the debate, I have lost the debate, and I'll sign off wherever you tell me."

So, he wrote on the paper that 'Sarvajeet has won the debate and Kabir Sahib has lost the debate', and he took Kabir Sahib's signature.

So, he proudly went back to his mother and threw that letter at her feet. And then, she told him, "Why don't you read it because I am illiterate. I cannot read."

So, he took that declaration to read it, and when he read it, it read that 'Sarvajeet has lost the debate and Kabir Sahib has won the debate'. So, he wondered, because he himself had written it.

So, he was quite shocked to read it. He read it again and again, and then he thought that, "Maybe — I think I made a mistake."

So, he went back to Kabir Sahib to get it signed again.

Now, Kabir Sahib was surprised to see him again and asked him why he came back so soon?

He said, "I think I made some mistake in the writing. So, I will rewrite it and you please sign it again."

So, Kabir Sahib willingly agreed.

He wrote 'Kabir Sahib has lost the debate and Sarvajeet has won the debate'. And he read that ten times before he gave it for Kabir's signature.

So, Kabir Sahib willingly signed. And, once again, he went back to his mother and he proudly started reading it. And, when he read it again, it read 'Kabir Sahib has won the debate and Sarvajeet has lost the debate'.

Now, he couldn't believe his eyes — that he had written this. And he felt that there was some mantra or something — some mystical thing —was happening which was causing this.

His mother told him, "Look son, Kabir Sahib is a Saint. And your reading and all of these debates are of no use. You should go and surrender to the Will of that Saint."

So, his ego got crushed with this and he went running back to Kabir Sahib and bowed down to His feet and asked Him to initiate him.

And, thereafter, he got initiated by Kabir Sahib and he did a lot of meditation. He transformed into a different person and he also went within.

* * *

So, therefore, all these learnings and debates, they do not get us any happiness and they only inflate our ego. And it is the ego that is the cause of the spiritual demise. And, why do we go to Saints? It is only to crush that ego. By accepting the Teachings and following the Teachings of the Masters, we inculcate Their habits and we develop humility and love and affection. And that is how we are able to progress on the spiritual Path.

So, Sahjo Bai says, "By reading books and scriptures, or by debating on these scriptures or Vedas, you are not going to get your happiness. It is coming to the sadhus who, day and night, are sitting in their meditation and who are contemplating on the Radiant Form of their Masters and God Almighty."

Once we are on this Path of Sant Mat, we should focus more and more on the practice of what the Teachings of the Masters are. And, though we read, we should not intellectualize too much on the reading, because that keeps confusing us. We should focus on the practice of what Saints say.

Jaise sansee loh ki, chhin paani chhin aag,
Jaise sansee loh ki, chhin paani chhin aag,
Aise dukh sukh jagat ke, sahjo tu mat paag.

Sahjo Bai explains, "How are the happinesses and sorrows that we go through as a human being? It is that we enjoy the happiness for a few days, and then, we have sadness and we have sorrow following that for a few days."

When we go through these sorrows — these periods of sorrow or periods of unhappiness — we should not look at that as a permanent situation, because that is also going to pass. And, we should continue with a firm resolve on this faith, and continue to be at it, and not be carried away by that sorrow.

So, Sahjo Bai compares these events of happiness and sorrow – like the instrument that is used by the ironsmith. He has a tool which holds the hot iron and that hot iron, when the tool catches it or clings onto that hot iron, it also becomes red. And then, with that, he hammers the iron and gives it shape, till it also becomes red. And, after that, he dips the iron in the water to cool it. With that, the tool also becomes cool.

So, that tong goes through this heat and it also cools down in that water. Like that, our happiness, our sorrow, also keeps changing. We go through the heat of the sorrow and we also go through the cool pleasures of the happiness. And that's how we go through the cycle.

If we spend our time doing our meditation and following the Teachings of our Master, we will develop the ability to look at our happiness and sorrow equally. And we will not get carried away by happiness, nor will we get carried away by our sorrow.

If we do not do our meditation, then what happens is, we get carried away by the sorrow. We feel very sad when we are going through that or enduring that stage or phase of unhappiness. And, likewise, we get very excited when there is happiness and we enjoy that. And both of these are not good for us because both of these are untrue and both of these are not permanent. Both are going to change. And those who don't do meditation, they become weak in their soul. They are not able to withstand these kinds of pressures. And, during some of these trying phases, they even lose faith in their Master.

We get so carried away in that weakness by the sorrows that we are willing to forget our Masters. We are completely carried away by that sorrow.

The Masters do not disturb our Pralabdh karmas because our entire life and our body is set out on the Pralabdh karmas. So, we have to endure whatever are our Pralabdh karmas.

The Masters are going to take us back to God Almighty and They are working towards doing that. They do not disturb our karmas. So, we have to go through these phases of up and down, but we have to stay firmly resolved in the faith of the Master.

* * *

If we look at Sawan Singh Ji Maharaj's life sketch, His elder son — he passed his engineering exam. And, this young man, after doing all of those studies and becoming an engineer, got caught up in an epidemic.

In those days, there were a lot of epidemics, like plague and other diseases which were life-threatening. And Sawan Singh Ji's elder son died in that epidemic. While he was very seriously sick, Sawan Singh Ji Maharaj took a three day leave to try and get the boy to have the Darshan of his Master.

So, by train, they had to travel from Sirsa to Beas where the ashram was. And, when they traveled that distance, when they just got off the train, unfortunately, that boy passed away.

So, when he passed away at the station, Sawan Singh Ji Maharaj felt, "It won't be appropriate for me to take the dead body my son to see my Master because it will affect my gurumukhta. So, it won't be appropriate to take him. I should return from here."

And, that way, he took his son back and he cremated him back at his home. And he did not even inform his Master about it.

* * *

So, the point of telling you is that, when one is doing meditation, the will becomes very strong to withstand all of this and we do not easily get swayed or put down by such tragedies or such events of unhappiness.

Sahjo jag mein yon rahe, jyon jihva mukh maahin,
Sahjo jag mein yon rahe, jyon jihva mukh maahin,
Gheev ghana bhakshan kare, tau bhi chikni naahin.

Sahjo Bai has explained Sant Mat in various wonderful ways. She says, "You should go about living in this world like the tongue lives inside the mouth. The tongue is surrounded by thirty-two teeth and it is constantly in action inside and it moves the food from one tooth to the other, but it never gets caught inside between the teeth." Then she says, "If you eat ghee or you eat butter, if you apply butter or ghee to any part of the body, it becomes sticky there. But, if you put it in your mouth, your tongue doesn't become sticky with that ghee or with that butter."

That tongue tastes everything. It enjoys all the tastes. But it doesn't change or get affected by that. It moves all the food away inside the gut, but it doesn't get affected. That way, a disciple should go about in this world.

So, that tongue remains as it is, even if we consume butter or we consume oil, the oil or butter do not stick on the tongue. That is how a disciple should live in this world.

You can be very well within your families and your children and all your near and dear ones and everything around you. You go about all your worldly activities, but you should always remember that this world is not yours. You do not belong to this world.

Chalna hai rahna nahi, chalna bisvaabees,
Chalna hai rahna nahi, chalna bisvaabees,
Sahjo tanak suhaag par, kaha gundhaave sees.

Sahjo Bai says then that — she gives her decision that, "You are not going to be permanently staying in this world. You are also going to be going away from this world, just as you have seen your forefathers going, and others you see leaving this world. Like that, you are also going to have to leave this world."

So, she says, "All these relationships that we have around here are but for a few days and we have to eventually leave all of these behind." So, she says, "If that is the case, then why are you wasting your precious time in worrying about all of this and in carrying so much tension about all of this in your mind?"

So, Saints say, "This world is known as the world of the dead because everything that is born here is going to die. Everything that is built here is going to get destroyed. There is nothing permanent in this world and we have to leave this behind."

Whatever we think belongs to us is all belonging to Kal and Maya. It doesn't belong to us. All that we are experiencing is our Pralabdh karmas. We are going through our fate deeds. And we

are going through those experiences according to our previous deeds. We came into this world empty-handed, and we are going to leave this world empty-handed. Nothing is going to go with us.

She says, "For this temporary period that you have all this, don't fret too much — don't worry too much on this — and don't identify yourself with all of this because you have to leave all of this behind."

So, therefore, you should go about your actions, your worldly duties, and carry out your relationships, knowing that you do not belong to these and neither do these belong to you. You should always think that you belong to the Master and you should go about doing the rest of the things like a duty you are doing for the Master.

Because if you start identifying yourself with all of these things around you, you know that you are going to have to leave them behind. And, if we are dearly attached to anything, when we have to leave it, it definitely causes us pain.

Therefore, you know that what is permanent is your Master. And you should have your love and affection for the Master. By doing so, you will be happy in this world also because you will get His Grace and He will be with you after death also. And your spiritual Path will be also happy.

Jyon tiriya peehar base, surat rahe piv maahin,
Jyon tiriya peehar base, surat rahe piv maahin,
Aise jan jag mein rahen, guru ko bhoole naahin.

Because Sahjo Bai is a lady, She explains Her love and affection for the Master from Her perspective. She explains, "When a girl gets married and she is staying with her husband, then for some days, when she goes back to her parents — though she's staying with her parents and she's doing everything like she normally would — her attention and her love and affection towards her husband is always there. She always carries that in the mind."

So, she is doing everything as she normally would, but she is worried about her husband and she is always thinking about what he would be doing and her attention is on her husband.

Like that, a disciple should go about in all his worldly ways, but his attention should always be on his Master.

Pahile bura kamaaye kar, baandhi vish ki pot,
Pahile bura kamaaye kar, baandhi vish ki pot,
Koti karam pal mein kate, jab aaye guru ot.

She says, "We have been building up our karmas – our deeds — in this life and in all the millions of previous lives that we have. And the mountain of deeds — the burden of deeds — is bigger than the Himalayas." Those are the kinds of deeds that we have built up and stored for ourselves. And when we surrender to our Masters and we go in the company of the Masters, then those deeds are flattened out and we become pure again by the Grace of our Master.

Swaas khajaano jaat hai, ta ki sodhi naahin,
Swaas khajaano jaat hai, ta ki sodhi naahin,
Sahjo kharcho ka rahyo, kar hisaab ghar maahin.

Sahjo Bai says, "The treasure of our breaths which has been given — the priceless breaths which we have been given — is getting spent and we are just wasting it away and we are not collecting that true wealth which is going to go with us."

Even Kabir Sahib says this. And He says, "I say this by beating a drum, that with each breath, you are losing the value — the priceless value — of three worlds. That is the importance of each breath that you take"

Babaji has also said, "Every day, we are losing 21,600 breaths with each day passing."

So, if we calculate, we are losing that many breaths — priceless breaths — every day. And, if we calculate and see how many breaths we will be taking in six months, how many in a year, and if our age is around fifty or sixty, then how many breaths have we wasted till now?

Mahatmas say, "You leave what you have already wasted till now, but value what is left." So, for each breath that is left, you should try to build that wealth — that wealth which will go back to you; that wealth which will take you back to God Almighty and get you perennial bliss.

For all the breaths that we waste for everything that we are building in this world, nothing is going to go. And all these breaths will get squandered away.

Mahatmas say, "You should use each breath to do your Simran. The chain of our breaths is continuous and it is constantly revolving and we should try to do Simran with each passing breath."

Mahatmas say, "The rosary of your breaths does not have that big bead which ties the other beads, and there is no knot. They have one hundred and one beads so, at the end of the hundred and one beads, there is the big bead. So, in your breaths, there is no big bead — it is a continuous process of your breaths which is running day in and day out."

Yah avsar durlabh milai, achraj manusha deh,
Yah avsar durlabh milai, achraj manusha deh,

Laabh yahi sahjo kahai, hari sumiran kari leh.

Sahjo Bai says, "You have got this opportunity. This priceless life has been given to you as a human after you have spent at least more than ten million lives in different lifeforms in the 8.4 million lifeforms that are there."

Even Swami Ji Maharaj says, "This life is so priceless and you have got it after millions of lives that you have lived earlier. And this priceless opportunity has been given to you so that you can step out of this ocean of life and death — this illness of life and death. It is not for you to squander away for all your worldly pursuits."

So, while you are going about doing your worldly duties, don't forget what you have been given this life for. This is the window of salvation. It is the priceless opportunity given to you to get out of this ocean of life and death.

The mind deludes us and it is constantly deluding us and it will put us back in that those 8.4 million lifeforms if we are not mindful of the purpose for which we have been given this life. Then we have to go in those 8.4 million lifeforms and suffer.

Paavak naam jalaai hai, paap taap dukh dund,
Paavak naam jalaai hai, paap taap dukh dund,
Raam sumiro sahjo kahai, jo bisrai so andh.

She says, "Naam is like that fire which can reduce all your karmas to ashes. It can completely destroy your karmas." That is why Masters say, "Use your time to do your Simran – whenever you are free, whenever you are walking, idling, eating, or making food, or doing things which do not need your intellect — you should do your Simran." And, by that, you are effectively building your bank balance of that Naam and you are also reducing the burden of your karmas. And that is also helping you in your worldly ways.

So, she says, "Those who do not do the practice of Naam are blind. They are ignorant and blind people and they lose this priceless opportunity in their ignorance."

Paavak naam jalaai hai, paap taap dukh dund,
Paavak naam jalaai hai, paap taap dukh dund,
Raam sumiro sahjo kahai, jo bisrai so andh.

Radhaswami.

28

Meditation Talk
10 Aug 2019 – Morning

Saints Are Easily Able To Turn Their Face From The Rest Of The World And Have Their Love And Devotion Single-Mindedly At The Feet Of Their Master

IT IS THE ORDER OF SANT MAT that, when the Saints are sent into this world and they get connected with their Masters, all their past impressions get manifested and they become an enlightened soul here.

It is said about Bhai Lehna, about Angad Ji — his earlier name was Bhai Lehna — he was a prosperous businessman and farmer in his village. And there was a deity, which was far away, of a goddess. He used to pay for the fare of people traveling from his village. So, he would pay the fare of about twenty, twenty-five people and take them to worship that goddess.

And, once is so happened that, while he was taking about twenty-five people, he got the opportunity of having the Satsang of Guru Nanak Sahib.

So, when they were going to visit this goddess and pay their homage there, on the way there was Guru Nanak Sahib's Satsang going on and there was a gathering. So, all of these people also thought that they should sit and listen. And all of them sat and listened to the Satsang of Guru Nanak Sahib.

With the talk being given by Guru Nanak Sahib, all the past impressions that Bhai Lehna had manifested and each and every word was understood and struck him like an arrow. So, he was transformed there itself within one Satsang.

So, he told his fellows, "All of you should proceed for doing the devotion of the goddess, but I would like to continue here. It will take you about seven, eight days to go and come back. Till then, I will listen to some more Satsangs of Guru Nanak Sahib. So, I would like to stay here. All of you can carry on."

The others agreed because they were worldly people and they were not as much impacted by the Satsang of Guru Nanak Sahib and they agreed to leave and Angad Ji stayed back. And then, he listened to Satsangs. And, in a very short while, he was completely transformed.

So, after about eight or nine days, when all of those people returned, they came to fetch Angad Ji also to accompany him home. But he told them that he did not want to return now to the village. He wanted to stay there itself with Guru Nanak Sahib and do His seva.

And, thereafter, he continued to stay there. He never returned back.

So, he continued to stay there and do seva at the feet of Guru Nanak Sahib and he stayed for a while.

Now, it is said that, once when it had rained, Guru Nanak Sahib had gone out for some reason and, when they were returning, there was a small ditch on the way. And, though there was no water there, it was full of sludge. This place, being in the Punjab, it was a very fertile soil — there is no rock around.

So, Guru Nanak Sahib said, "See if you can get some bricks or stones and put them on the sludge so we can cross it."

So, all the other sevadars started searching for some rock or some brick so that that could be put in the mud and they could cross over. But, being a very fertile land in the Punjab, there were hardly any rocks and such bricks available.

Bhai Lehna waited with Guru Nanak Sahib for a while. But then he did not want Guru Nanak Sahib to wait too long. So, he lied prostrate on his stomach in that mud — in that sludge — and he told Guru Nanak Sahib to walk over him so that He could cross over that ditch.

So, Guru Nanak Sahib then walked over him and crossed that ditch.

Now, Bhai Lehna did not bother to see that his clothes were getting spoiled — and they had a place to visit. So, he did not care about all of that and he just lied prostrate so that his Master could cross over.

After Guru Nanak Sahib went on the other side there, Bhai Lehna got up and Guru Nanak Sahib hugged him. And He said, "You are a part of my body."

So, that is how his name 'Angad' came to be — because 'ang' means 'body'. Thereafter, his name became Bhai Angad. And he was known as 'Angad Ji' and He became a great Saint Himself.

So, the point of saying this is that when such souls go to their Masters, they are Saints, and their fire of devotion, though not burning at the time they go to the Master, once they meet their Master, all their past impressions are manifested and that fire of devotion comes up and they are able to go within easily.

Such Saints are easily able to turn Their face from the rest of the world and have Their love and devotion single-mindedly at the feet of Their Master.

* * *

So, the time is quiet and good and we should make the most of it. Let us close our eyes and sit for meditation.

29

Meditation Talk
10 Aug 2019 – Afternoon

Saints Come To Clear Our Myths And To Clear Our Misconceptions About Burial Rituals And Monuments To The Dead

---

THERE WAS AN INCIDENT at the time of Kabir Sahib. It is written in the scriptures that if someone leaves the body, he dies in Varanasi, then he goes to Vaikuntha. And if someone dies in Maghar, then he goes to hell.

To clear this misconception of people, Kabir Sahib decided to go to Maghar. So, Kabir Sahib wanted to clear this myth and therefore, He shifted to Maghar and He stayed there for quite some time and He was preaching from there. He also had an ashram in Maghar and He left His body in Maghar.

When He left His body, He had a lot of disciples and some of them were kings and nobles. And some of them were Hindus and some of them were Muslims. So, after His death, there was an argument amongst His disciples, as to how His body would be cremated.

King Bir Singh, who was a Hindu, came with his chariots and his people and he said that Kabir Sahib should be cremated in Varanasi, because He was there from that place originally. So, they wanted to cremate Him by the Hindu rituals by a fire — by burning a funeral pyre. And the Muslims wanted to bury Him. So, on that, there was an argument and there were a lot of heated discussions.

So, the Muslims wanted to bury Him and Bir Singh wanted to take His body and cremate Him by the Hindu rituals. Like that, the discussions turned into an argument and a fight.

Some people who were observing the body of Kabir Sahib, which was covered with flowers, noticed that all the flowers, which were all the garlands and flowers that had been put on Kabir Sahib, went down.

They noticed that the flowers went down, so they moved the flowers out to see the body of Kabir Sahib — but there was no body of Kabir Sahib there. There were only flowers.

Kabir Sahib did not want His disciples to fight and, therefore, He left His body in that way, that nobody could get it, and He vanished. Only the flowers were left there. Those flowers were then divided between the Muslims and the Hindus. The Hindus carried on their rites and the Muslims carried on their rites and built a samadhi* there.

**Sanskrit term for the tomb of a yogi in this instance*

Saints come into this world to clear our myths and make us aware of the reality. But, unfortunately, after They leave Their body, again, we fall back into the same trap. And what happened in this case was, He was buried and then they created a monument where they buried Him and then people started praying at that monument.

* * *

So, Saints don't want us to do all these rituals. In fact, even Sant Ajaib Singh Ji, before He left His body, He had informed all, "You will not create any monument. Don't think by creating a monument you will give it importance. So, after I leave my body, you should lay it on the funeral pyre and do the rituals as per the Hindu standards and then scatter the ashes on my field. And don't make any monument there."

Even for Somanath Baba Ji, after He left His body, there was a discussion as to how the body would be cremated. In some parts of Karnataka, they bury the dead body and they set it to rest. That is the ritual. And in other parts, the Hindus burn the body.

So, there was a group of people — disciples — who thought, "We should bury Him near the big tamarind tree which is there." So, they thought, "We should do the burial there and make a monument there."

But others opposed this and they said, "If you make it like this, then people will start coming here. They will start offering coconuts and other things and they'll make this a ritual, which He definitely did not want. So, instead, what we will do is, where He used to give His discourse and Satsangs, we will move that seat and we will bury Him there. And we will be able to lock the hall so nobody will come and do the rituals."

So, that is what they eventually did. On the stage, where He used to give His discourse, on that stage they removed the chair, and they buried His coffin there. He had been kept on ice and that is how they buried that entire casket in the same place. After they buried it, they reconstructed the stage and they have kept the chair back in the position in which it was there and the hall remains locked.

So, Saints come to clear our myths and to clear our misconceptions and get us out of all these rituals, but unfortunately, after They leave Their body, by vested interests, many people start

doing the things exactly against what Their Teachings were, against what They have suggested. And it is like an insult to the Saints.

* * *

The time is very good now and it is quiet. So, let us make the most of it. Let us close our eyes and sit for meditation.

30

SATSANG
10 Aug 2019 – Afternoon

A New Person — A New Devotee — In This Current Time, Must Look For A Living Master Of Today

---

The paathi is singing from the Bani of Swami Ji Maharaj…

Jag mein gor andhera bhari,
Tan mein tamaka bhandara.
Jag mein gor andhera bhari,
Tan mein tamaka bhandara.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. Swami Ji Maharaj says, "In this world, there is a lot of darkness, and if we close our eyes, then we also see darkness within us."

We may have a doubt that, outside, we see light and we are doing our work and there is bright sunlight. So, how is it that the Mahatmas are saying there is darkness? But, if you see, at night at around 10:30, if you are watching television and, all of a sudden, if the electricity goes off, you have all of your furniture as it is, but you cannot see anything in that darkness.

So, these eyes are, therefore, blind and cannot see, other than by external light.

In the daytime, we have the light of the sun — and otherwise, by the lamps.

So, there is no luminance of their own. We see there is darkness outside, and within also there is darkness.

If you are able to come to the Tenth Door by the instructions of the Master by doing your Bhajan Simran, if you can leave the nine doors and come to the Tenth Door and open your Third Eye at the Eye Center, there you can manifest the Jyoti. Once you have done that, then you have brightness within and there is brightness outside also.

The darkness of ignorance that has been there with us for so many years gets dispelled.

So, Mahatmas say, "Without that light or brightness within, there is darkness everywhere."

Jag mein gor andhera bhari,

Tan mein tamaka bhandara.
Swapn jagrat dono dekhi,
Bhool bulayya dhar maara.

He says, "When we are sleeping, we are dreaming; in any case, we are in a dream state. But, even when we are awake, we are in that same dream state."

When we are awake, the focus of the soul is at the Eye Center and we are awake. When we are in a sleeping state, the attention goes down towards the throat, which is the chakra of the Shakti. And there, the mind and Shakti create these dreams that we get.

Then, when that attention goes further down, towards the heart, there at that time, we are in very deep sleep.

So, these are, therefore, three stages — the stage or the status of being awake, the status of dream state or rapid eye movement, and the status at the heart, which is deep slumber.

So, when we are in very deep sleep, the attention is near the heart. And then, when it comes up, back to the throat, again we start getting dreams. And then it comes to the Eye Center where the mind, again, manifests in all of the outside reality.

This is all a state of our imagination. It is a dream state when we are in that state of awakening, the mind has manifested itself in all of the things that we see around — all of our surrounding. And that is an imagination of the mind.

So, therefore, Swami Ji Maharaj says, "In all these three states, we are being misled. We are in this duality. In the state of deep slumber also, our time is getting wasted. In the state of dream state also, our time is getting wasted. And in this state of heightened imagination of being awake, in that stage also, we are in this illusion."

In that state of being awake also, we never think as to why we are here, who has given us this life, what is the purpose of this life, and what we are doing instead?

When we listen to the Satsangs of the Masters, there is a little bit of understanding and we try to awaken from all of this. But then, again, the mind deludes us and it takes us back in that state.

The mind is not a small thing. It is the owner of all these three worlds. It has come from Brahm.

So, if we ask what is the fastest thing in this universe, people will say different things like sound, light, electricity, etcetera, but the fastest thing is our mind.

If we have been to America, then the moment we even think of America, the word 'America' comes, the mind is already there. So, it takes less than a second for the mind to go to America

and come back. If we have to take the body, it takes twenty-four hours. We have to catch a flight and go there. But the mind quickly goes and comes back in a second.

So, Mahatmas say, "That mind gets all the power from the soul. So, if that mind is so fast by drawing power from the soul, you can imagine how fast the soul will be.

The speed of the soul is more than a hundred thousand times faster than that of the mind. So, if the soul has gone to Sach Khand, then it has the speed like a vihang, and if you bat an eyelash, then you can go to Sach Khand and come back.

So, that is the speed of the soul. And this is the delusion of the mind.

Therefore, in all the three states, the mind is constantly deluding us.

So, that is what Swami Ji Maharaj says, "Our time is going in these three states under the delusion of the mind, and we are not being able to stand aside and think as to what is the purpose of being here?"

Swapn jagrat dono dekhi,
Bhool bulayya dhar maara.
Jeev ajaan baya pardesi,
Desh bisar gaya niz saara.

He says, "This soul — this jiva — is an essence of God Almighty and has come from Sach Khand. And now, in this world, she has forgotten where she has come from and what her true identity is."

When we listen to the Satsang and we have some impression of that Satsang, we feel and resolve that we should do our meditation and make the most of this life. But when we go back, then the mind, again, deceives us and it puts us back in that same rut.

So, the Mahatmas say, "If we have understood the Satsang and we all follow that, listen to it, and we try, then why is it that we are not successful?" It is because the mind is a barrier — our karmas are our barrier. The mind is deluding us and keeping us away from doing what we have come here for. And our karmas — our deeds — are coming in our way.

Mahatmas don't ask for much. All that They are asking is for you to give two and a half hours of your time every day for your meditation.

But the mind doesn't allow that to happen. It has some reason or the other and it keeps us in that illusion, in that duality, and doesn't allow us to sit for that two and a half hours of meditation. If we had sat for two and a half to three hours of meditation, if we had been able to create that practice of sitting for two and a half to three hours, then we would not be in this state. We would be in a very transformed state and we would have the full Grace of the Master.

Jeev ajaan baya pardesi,
Desh bisar gaya niz saara.
Phire batak tha khaan khaan mein,
Joni joni bich jhaak maara.

He says, "The soul has come here and, in the illusion of Kal and Maya, it has got itself fully entangled and the mind has kept it deluded. And the mind does not allow it to do the devotion of God Almighty."

The mind gets us entangled in our food, drink, and our status, and all the things and all the relationships around us.

As long as we do not discipline our five karmendriyas, we will not be able to get that discipline of doing our meditation.

One of the indriyas is our ears, which have a significant role of pulling us outward. It always likes to listen to sounds outside and it likes to listen to gossip and things being talked about others. And that way, it likes to pull us outside into this world. It likes to listen to criticism of others. It is constantly waiting to listen to all of that. And it is said that, if you are speaking ill about somebody else, then you are taking and assuming the bad karmas of that person.

So, we should have a control on our listening, on our ears, and we should try to listen to Satsangs and control the ears from drawing us out.

The other indriya are the eyes, which again are the substantial reason for us to be outwardly drawn. So, the eyes like to see good things and they, again, draw us out. So, we have to control what we like to see.

The third is the tongue. This indriya also draws us out for all kinds of tastes, and today, the situation is such that even if there is a little less salt or more salt, we get into a fight. That much control we have lost on our sense of taste.

Saints say, "You should sleep less and you should also eat less." But the tongue seldom listens to this and it likes to get all kinds of food and it likes to satiate its taste buds. We are constantly eating. And, if we are eating more than what we require, then that gets us illness in the body.

So, we should have a control on our tongue and taste also — and our eating also. Whatever comes, whatever food is offered to us, we should accept that as what the Master is offering us and lovingly accept that. And we should only eat that much which is required for us to live. Mahatmas say, "We should eat to live and not live to eat."

So, we should, therefore, control it so that it doesn't disturb our meditation.

The other is our sense of smell and the nose; and that, again, likes to smell good things and good fragrances. And it turns the face when we smell something bad. So, again, the nose and the sense of smell is something that we should control.

The other is the sense of touch. And if we are able now to control all of these indriyas — all of these senses — then we will be able to focus better on our meditations.

* * *

To control our senses, when we had decided to sit in the caves to do our meditation — and we used to do that — there were three of us and we used to sit in the cave to do our meditaiton. There was just one small lamp, which we would light, when otherwise, there was quite a lot of darkness in that cave. Jaimal Singh Ji Maharaj had done this and we had heard about that and, likewise, we had also decided to do this.

We would buy a few kilograms of wheat flour and get rotis prepared and then we would keep these rotis in two baskets. We had put a rod up and we would hang the baskets up. Because, if we had kept the rotis on the floor, then various insects, reptiles, and snakes and lizards, ecetera, with there in that cave. With all of that, the rotis will get spoiled. So, we used to keep those rotis in those baskets and hang them. And, over a period of time, these rotis would become very hard as they would dry up. So, before eating, for about three or four minutes, we would dip these rotis in saltwater, and then we would eat those.

In the morning, we used to eat about eight to ten leaves of neem. And, if one eats these leaves of neem for about six months like this in the morning, then he will lose his sense of taste. Then everything that he ate would taste the same.

So, there was this festival of Ugadi, where people typically cook good food and sweets and all that. So, on that day of Ugadi, we decided, "Let us have a little bit of variety." So, I told Ganapati, "Go and fetch some new leaves of some vegetation around and let's make something out of that and eat it with the rotis."

Now, Ganapati went and brought fresh leaves of neem only. So, we then fried those neem leaves with a little bit of oil and salt and we ate those with the rotis.

That was also the time. That way, for one or two years, we had done all of these kinds of theatrics.

So, we should have control on our senses because all of these senses keep pulling us towards them and pull us outside. We have to rein these senses in for us to do meditation.

Even now, I am eating khichree in the night. A lot of food is being prepared — different types of food — but I am happy eating khichree in the nights. And for the last whole month, I've been eating that.

So, khichree is a very good meal for meditation also. It digests very easily. We should take and mix half with rice and half with mung dal — so, lentil and rice — more of lentil, less of rice. And, if that is cooked, it digests easily also. It is also very light food and one can get up early in the morning for meditation also.

Dam dam dukhi kasht bahu boge,
Sune kaun ab bahu haara.
Kare pukaar kaarghar naahi,
Pade narak mein jam dhaara.

So, He says, "It is because of these senses that the jiva then goes into the 8.4 million lifeforms. And he also goes and he has a suffering in the hell also. And he calls out for help there, but then, there is no one to help him there."

See the suffering of all of these animals. I used to stay in Bandra and there was a slaughterhouse there. And also, the hall for the Satsang of Beas was in Bandra only. And, every day, we had to pass the slaughterhouse to go and listen to the Satsang. Now, later of course, the prime minister moved that slaughterhouse from Bandra to Govandi. And, there also, if you see, there are hundreds and thousands of cattle that are brought in — goats and cows, buffaloes, all of these are brought in for the slaughterhouse. They are marked — they put a stamp on those animals — and they leave them on the ground. There is no food for them to eat. So, they stay like that for about ten, fifteen days. They are only drinking water. And, in about fifteen days' time, they lose their fat and they become very thin and the skin becomes very loose, which becomes easier for them to skin them.

And then, once they are unable to stand, then they bring those animals inside, and there is a guillotine there and they put some food, they put some hay or grass down. Because that animal is hungry, it is very eager to eat that food. And it tries to eat as much as possible. And that is when they press the button and they cut the head off. So, on one side, the head falls off, on one side, the body falls. So, this is the kind of suffering that they are going through.

So, are we going to get any pleasure in going in those kinds of lives? Because of our deeds, we have to go and pay off — redeem — those deeds by going into those lifeforms. And there is a lot of suffering there.

So, now also, there is Eid, where the Muslims offer sacrifice of goats. And they say that, if we cut the goats, then the goats will go to heaven. And this is all just pure vested interest for the taste buds and they want to eat those goats. If going to heaven was so easy, then why cut the goats? They can send their family members like that!

But then, the goats have no court to complain. Who is listening to the complaints? They cut their throats and they have to go through all of this suffering.

Bhatak bhatak nar dehi paayi,
Indri man mil yahan maara.
Satguru sant kahe bahutera,
Raah bataave das dwaara.

So, after that soul goes through all of these sufferings in all of these lifeforms, and it cries out and is suffering, God Almighty gives that small window of opportunity for getting salvation and He grants a human life. And when that soul comes into this human life, the Maya and Kal, both of them, create this delusion and, again, mislead that soul back into that 8.4 million lifeforms. Saints come and try to explain the reality to them, but then the Teachings of the Saints are not accepted and assimilated — from one ear, they hear the Teachings, and from the other ear, they leave those Teachings out.

Saints see the jiva is suffering and They want that jiva to get out of this suffering and get into eternal bliss like Themselves. And They, therefore, try to awaken that jiva, that soul, and explain, but then he is not willing to understand and assimilate that.

So, if we listen to them and we do not listen to our mind, we resolve that we will do what They are trying to say and we are able to control our mind and follow the Teachings — we do our meditation — and we live in this world, assuming that this world belongs to the Masters and we are doing our duty here. If we are able to do this, then we will see that there is a transformation within us and we will be able to be happy in this world. And after death also, They will be there with us and we will have happiness after that also.

Bachan na maane kahan na pakde,
Phir phir bhar mein nau vaara.
Phokat dharm pakad kar jujhe,
Boojhe na sabhad na jugat paara.

So, He says, "Under the realm of the mind and influence of the mind, we are outwardly drawn through the nine doors and we never make the effort to come to the Tenth Door. And that is why we have suffering."

So, Mahatmas say, "Your true happiness and your Path of salvation will start only from the Tenth Door." So, when you come to the Tenth Door and leave all the nine doors, your Path will start. You will never be able to get happiness by pursuing it outside the nine doors."

The boat of Naam is waiting for you at the Tenth Door. And the Master, the boatman, is also there, He is also waiting for you. So, when you come to the Tenth Door, you can sit on that boat

of Naam. And then, that boat of Naam will get you salvation and take you back to your Father, God Almighty.

Looking at your suffering, Saints keep explaining to you and They keep telling you, "Don't identify yourself with this world. Instead, stand aloof from this world and go about this world doing your duties and belonging to the Master."

So, if we keep our attention on Naam and on Master, then the hand of Grace of the Master is also on us. And that way, we will get help, even in this world, on all worldly matters. And, we will also get the help beyond.

Paani mathe haath kuch naahi,
Ksheer mathan aalas bhaara.
Jeev abaag kahu mein kya kya,
Baahar bar mein bau jaara.

Swami Ji Maharaj says, "You're wasting your effort here by trying to churn water and expecting butter from that water. So, the more and more you churn water, you will only get a few bubbles, but you are not going to get butter."

If we churn milk instead, we will get butter. But, by churning water, we are not going to get anything.

So, by water, He means this world. By churning the world, we are following all our pursuits here and trying to get the butter of happiness. So, we are trying to seek happiness by churning water — by churning this world — where relationships are not permanent. And nothing is permanent. We are not going to take anything with us. Therefore, at the time of our death, we have to leave behind all our relationships and everything material that we have thought is ours. And then, we bang our head in repentance and sorrow and we have to leave from here.

Had you churned milk instead — had you churned Naam – had you made your focus and attention towards Naam, then you would have definitely got success there. You would have got the illumination within. You would have been able to quell your doubts and you would have been able to come out of this duality.

Swami Ji Maharaj says then of repentance, "How much can I explain about the misfortune of the human and how much he is trying to go in the wrong direction? He is going outwardly in pursuit of his happiness."

So, He is talking about we great is our misfortune there. Therefore, Mahatmas awaken us and tell us about the reality within and They tell us to make the effort to go within. And if we do that, then we will get all the treasures that are there within.

It is a myth to think that we will get our happiness by pursuing wealth outside, or pursuing status outside, or relations outside. We will never be able to get anything, any happiness, in any of these. If there is one true happiness, then that is within us.

Antharmukh jo shabad kamaayi,
Thaa mein man ko nahi gaara.
Vedh shaastr smruth aur poorana,
Pad pad sab pandit haara.

Swami Ji Maharaj says, "No one is introverting and going within and making the effort to do that. Instead, they are spending their time in trying to read and learn outside. They are trying to learn the Vedas or they are trying to do rituals outside and they are only trying to search outside." Because by doing all of these rituals, all of this learning and reading outside, we are only inflating our ego. And ego is the main reason for our destruction.

The attributes of Naam, of going within, is getting peace —getting humility — as we do our practice of Naam. As we go within, we will get peace of mind. We will get humility and we will get more devotion towards God Almighty.

Bina satguru aur binaa shabad surat,
Koyee na uthare bau paara.
Yehi baath baakhi me chun kar,
Ab tho maano guru pyaara.

He says, "Till you get a true Master and He gives you the Teachings of going within, you will not be able to get out of this ocean of life and death."

He says, "It is very important for us to get a true Master — a true living Master – in our life Who will give us that Teaching and direction. And He will be our boatman to take us out of this."

All the Saints have said, "We have to search for a living Master." And all the great Masters Who have taught and Who have left the body, of course They are very important for those who have been initiated by Them, because they have to do the meditation of Their respective Masters.

But, for a new person, a new devotee now, he cannot take respite in going and trying to understand the Teachings of a Master Who has left His body. Because His boat has sailed. He is going to take His disciples, His followers, people whom He has initiated, and He will take them.

For the current time, we have to look for a living Master of today.

So, we have to look for a living Master and He will teach us how to go within.

Tulsi Sahib has also said, "You have to search for a living Master Who will give you the Teachings to go within. He will give you the Teachings of going in the shah rag — or the

sushumna." That is the vein in which we have to go within. That's how it is addressed by the Muslims and the Hindus.

So, there are seekers in the Muslims also. And that is why, in this reference, He has used the Muslim words for the explanation. And He has said, 'La, Illa, Allah, Allah Hu, Akbar', which refers to the different Sound Currents that we are talking about. We are also talk about the Anahad and the Sar and going back to Sach Khand. So, that is the reference of these five stages.

So, He explains that that is the Path of going and getting connected to the Naam and transcending to God Almighty. And that will be given by a true Master.

Yehi baath baakhi me chun kar,
Ab tho maano guru payara.
Radhaswami kaha bujhaayi,
Surat chadao nabh dwaara.

Swami Ji Maharaj, at the end of this Bani, explains, "I have said what I have had to for the gurumukhs to follow this Path. So, appreciate that and you can go within."

So, all the Saints have said this— all the Saints. If you see what teachings Paltu Sahib has given, or Tulsi Sahib has given, or Sawan Singh Ji Maharaj, or Kirpal Singh Ji, Sant Ji, Somanath Baba Ji, all the Saints say the same thing, "As long as you are wandering around in the nine doors, and you are outwardly bound, you will not be able to go within to the Tenth Door and go further from there."

So, the Saints say, "As long as you are wandering around in the nine doors, you will keep wandering here only and that wandering is going to take you, again and again, in this ocean of life and death."

So, you have to come to the Tenth Door, where the Sound Current is resonating and waiting for you. And it is that Sound Current which will take you back to God Almighty.

So, Swami Ji Maharaj says, "At least someone of you, who loves his Guru, he should listen to what I am saying and follow this."

Yehi baath baakhi me chun kar,
Ab tho maano guru payara.
Radhaswami kaha bujhaayi,
Surat chadao nabh dwaara.

Radhaswami.

31

Meditation Talk
11 Aug 2019 – Morning

In Every Cell, There Is God Almighty — There Is No Place, No Cell, Where There Is No God Almighty

---

EVEN IF ONCE OUR ATTENTION OF THE SOUL leaves the nine doors and comes to the Tenth Door and we manifest the Radiant Form of Master within, then everywhere we look, we will see the Master.

In the same way, there was a disciple of Sawan Singh Ji Maharaj. He was a Muslim and his name was Bhai Wazira.

So, Bhai Wazira would do Simran and would do Dhyan and a lot of seva. And that way, by doing seva, Dhyan Simran, he was able to go to the Tenth Door and manifest the Radiant Form of the Master within.

Once he did that, everywhere he looked, it was his Master and he could not control or keep it contained within him. He started seeing everything — seeing the Master — everywhere.

So, If a cow would come in the ashram, he would hug the cow and ask the cow, "O Master, where have You come from?" Or, if a dog would come in the ashram, he would hug the dog and ask the dog, "Master, where are You coming or where You going now?" Like that, if he would see a tree — like a eucalyptus tree — he would hug that and he would see the Master there. And this went on.

People who were observing complained to Sawan Singh Ji Maharaj about this.

So, they went and complained to Sawan Singh Ji Maharaj that Bhai Wazira was behaving like this and he was hugging the trees, cows, etc., and calling them 'Master'. And he was outwardly expressing all of this.

So, Sawan Singh Ji Maharaj thought, "He is not being able to contain and he is expressing all of this." And, the moment this happened, the inner things that Wazira was seeing, all of that stopped.

So, all his inner experiences stopped and he felt very sad and he tried to sit in meditation and get those experiences back, but his Third Eye was not opening and he couldn't see anything. He gave up eating. He gave up drinking water and he tried to get his experiences back. But that didn't happen.

Inner experiences — the wealth that we get from the inner experiences — is far greater than all the outside wealth and experiences. And, therefore, if someone loses that wealth or someone loses those experiences, it is very difficult for that person to continue to live like that.

So, he was feeling very depressed and he tried to get his experiences back and it was almost fifteen days that he had not eaten. So, he became very thin and weak as a result. He was only drinking water and he became very thin. People observed this and they wanted to tell Sawan Singh Ji Maharaj, but none of them had the daring to do so.

So, they went to two old disciples of Jaimal Singh Ji Maharaj — they were staying there — and they went and explained to them.

* * *

I have also had the opportunity of meeting these people when I went to Sawan Darbar. And when I met them, these old disciples were among the later disciples of Jaimal Singh Ji Maharaj. And when I met them and I told them that I was an initiate of Somanath Baba Ji, they recognized him. They said, "O, that yogi." So, they knew Somanath Baba Ji also.

He was better known as Somanath Bhandari there — bhandari is like 'the storekeeper'. And he used to do the seva of storekeeping there also. So, he was better known by Somanath Bhandari.

When I went, they were quite old — about ninety-eight or ninety-nine years old. And later, of course, I did not get the opportunity to meet them.

* * *

So, the other sevadars — other disciples — went to these old disciples of Jaimal Singh Ji Maharaj, and they requested them to go and speak to Sawan Singh Ji Maharaj and explain the situation of Wazira. Bhai Wazira was extremely frail by then and they said, "If something is not done, then he will die like this."

So, they asked for meeting up with Bhai Wazira. Bhai Wazira had to be helped to walk to them because he was very, very weak. And, he had, in fact, given up and did not want to live when they brought him there.

They also felt very sad for Bhai Wazira. And then, they made the effort to climb up to Sawan Singh Ji Maharaj's residence.

So, with folded hands, they went to Sawan Singh Ji Maharaj and they begged for forgiveness.

Sawan Singh Ji Maharaj smiled and said, "What kind of forgiveness would you want? What have you done?"

They said, "No, it is not for us. The forgiveness is for Bhai Wazira. He has become very weak and frail and he is not even able to walk by himself. So, please show mercy on him."

Sawan Singh Ji Maharaj said, "Bhai Wazira started showing off outside, which he should not have done. He should have kept all his experiences to himself but, instead, he started showing it outside."

But they again requested. They said, "Please help him."

So, Sawan Singh Ji Maharaj called for Bhai Wazira to be brought to Him. And when Bhai Wazira was helped up and brought in front of Sawan Singh Ji Maharaj, He asked him, "Are you going to do this again?"

He pleaded and he begged and said, "I will not do this again."

So, Sawan Singh Ji Maharaj said, "Okay, go back and sit in your Bhajan."

So, he went back and he sat for his meditation and all those experiences came back again.

Now, thereafter, Bhai Wazira, after these experiences, stopped talking to others. He was, thereafter, called 'Moni Wazira'.

* * *

So, when we see the Master within — we see our Guru within — then everywhere we look, we see our Guru. We see the Master in everything.

Like that, when we go to Sach Khand and experience and meet Sat Purush, God Almighty, we see Him everywhere. That is why Saints say, "In every cell, there is God Almighty. There is no place, no cell, where there is no God Almighty."

* * *

So, the time is good and quiet and we should make the most of it. Let us close our eyes and sit for meditation.

32

Meditation Talk
11 Aug 2019 – Afternoon

When Naam Is Manifested, Then The Greatest Of Kingdoms Is Kicked Away And One Takes To Spirituality

---

ABOUT THE KING, Gopi Chand, it was said that he was a great king and emperor. He lost his father at a very young age and his mother was inclined towards the spiritual side. She used to go to Jalandhar Maharaj, who was teaching the practices of pranayamas.

On the south side of India, there was Gorakhnath and Machindarnath. And in the north side, there was Jalandhar and Kanif.

So, she thought that her husband had died at a very early age and one never knew how long one would have one's breath. She felt that her young son, Gopi Chand, had taken to the administration and he was ruling — and he was also a little distanced from the spiritual side.

So, she used to keep telling Gopi Chand that he should also go to Jalandhar Maharaj and he should also follow the teachings. But he did not listen or pay much heed to what his mother would say and this went on for some time.

Later, because she would keep reminding him, he changed his mind and he decided to go. So, he went there.

Now, in those times, when one had to become a yogi, the practice was that one had to go and ask for alms in their own house and as long as those alms are not asked for and brought to the master, he would not be indoctrinated in that practice.

So, he stayed in the forest for ten days and he adorned all these saffron clothes and all of the clothing as was prescribed for the yogis. After that, he was to go to his home to ask for alms — and his master sent around five or six other disciples along with him, because he had a number of wives and they would all be offering alms. So, they felt that a lot of wealth would be given and, therefore, more people would be required to carry it.

So, that way, he wore his saffron clothes and he took four bags with him — two on each side — and he was accompanied by about twelve people and they went to the palace.

So, when he came to the palace and called out for alms, his wives came and they noticed that it was indeed Gopi Chand who had come to ask for alms. And when they saw him in that state, adorning all these saffron clothes, there were tears in their eyes. And then, accordingly, they took out all their ornaments, whatever they were wearing, and they started giving him all their ornaments.

So, that way, they all started taking out their ornaments and giving him all their jewelry. It is said that he had sixteen hundred wives. But that doesn't seem to be true. But at least there would be probably about a hundred, a hundred fifty wives. So, all of them started giving their ornaments and jewelry. And, that way, bag after bag was getting filled and he would pass on the bag to his fellow disciples and each one would then carry it back. So, that way they started filling all the bags.

After he met his wives, he went to his mother in the upper house, and there in the upper palace, and there at the door, he asked her to give alms to him.

When he came and asked her, she said, "First of all, I am very happy to see you. It has cooled down my heart to see that you have taken to the right path. I don't want to give you any jewelry or ornaments because that you are going to send back to the ashram. But, I will give you three things, which you can tie up in your clothes — tie a knot and you will remember."

So, she told him three things. She said, "When you go back to your master, you should go and you build that strong castle for yourself and stay there. And then you sleep on the softest of beds. And you eat the best possible food that you can get."

He got quite annoyed with what she said. He told her, "It is on your insistence and suggestion that I have taken to becoming a yogi. And I've left all these riches and I have gone there. I'm going to do pranayamas in the forest and we will be eating leaves from the trees. So, how is it that you're telling me all these things?"

So, she said, "Son you did not understand what I had to say. What I meant was that, you build the strongest of castles when you go to your master. It was not the physical castle. It was the castle of the teachings and followings of your master. So, stay within the teachings of your master. That is your castle. Don't cross that. Don't cross over to your mind and don't follow the instructions of your mind. Stay within the castle of the instructions of your master. And sit for meditation. When you sit for meditation for two days or three days, you will feel very tired. And then, when you sleep, wherever you sleep, it will be the best and the softest of the beds. So, this is what I meant. And when you sit like this for meditation for two days or three days, and you feel very hungry after that, then, in your master's ashram, whatever you get to eat — whatever is given to you — you accept it lovingly as parshad. And that will be better than the best and the highest nourishment to you."

After that, Gopi Chand went and he did his practices and he became a great yogi.

So, like that, Gopi Chand and Bharthari — King Bharthari — both were great kings who had taken to these austerities and became yogis and mahatmas.

* * *

So, whenever we have these past impressions from our previous lives, at the apportioned time, these impressions will sway all our mind and we will take to the spiritual path with whatever we have, whether we are kings or emperors, we will follow our past impressions.

So, Masters say, "That is the strength of Naam. When the Naam is manifested, then the greatest of kingdoms is kicked away and one takes to spirituality."

* * *

The time is good and let us make the most of it. Let us do our Simran and Dhyan.

33

SATSANG
11 Aug 2019 – Afternoon

This Is The World Of Dead And Whoever Is Born Here Has To Die Here

---

The paathi is singing from the Bani of Sant Paltu Sahib from the book: Kundaliya

Tu kyun gafalat mein phire, sir par baitha kaal,
Tu kyun gafalat mein phire, sir par baitha kaal.

THIS IS THE BANI of Param Sant Satguru Paltu Sahib. Paltu Sahib, in this Bani, says, "This precious time, which has been given to us, we are losing that time in the outward pursuits that we have in this delusion."

Saints come here to awaken us, and in every sentence that They say or utter, there is a lot of deep meaning and secret. We are fully awake to the world outside and we are not aware of this secret within. We carry the worries of the world outside and we love the world outside, and in this delusion, Paltu Sahib is saying, "Why are you wasting your time? Because Kal is sitting above and he is keeping track of every minute of yours. And he is keeping an account of it."

We are given a limited number of breaths in this life — and not a single breath more or less. And, as soon as we finish the number of breaths given to us, we have to leave this world.

When we see our near ones or someone departing — someone we know — and they pass away, then we have a little bit of a touch of reality and we feel that there is nothing permanent in this world. And we have to also leave it.

When we go to bury them or we go to do their final rites at the crematorium, there, we ponder for that limited period.

Mahatmas say, "Those pangs of separation and that devotion are very limited to the time we spend in that crematorium where we feel that this world is not permanent and nothing stays."

So Paltu Sahib says, "Kal is waiting on your head and he is keeping account of your time. He is also waiting for your breaths to get over and he will take you."

Sir par baitha kaal, dino din vaada pooje,

Sir par baitha kaal, dino din vaada pooje,
Aaj kaal mein kuch moorakh nahi thokah soojhe.

So, with each second, we are losing those precious breaths that have been given to us. And as we pass this time, our friends and relatives and all around us say that this person is growing. But, Mahatmas say, "He is not growing. The time, the residual part of his life, is reducing." So, it is the Mahatmas Who are making us aware that each breath which we are losing is reducing our lifespan.

So, whereas the body may be growing, the number of breaths is reducing. Mahatmas are cautioning us about the limited number of breaths that we have. And we will not get single extra breath for continuing this life.

Kaudi kaudi jori byaaj de karathe batta,
Kaudi kaudi jori byaaj de karathe batta,
Sukhee rahe parivaar mukhti mein hovath data.

He talks about the moneylenders. They do all the deeds. They keep collecting money and they lend it so that they can earn interest so that their families and their children can enjoy from that interest. And they are happy in that thought. But, Paltu Sahib, says, "Whereas they are happy in the thought that they are providing for the future, they are not aware of what they are doing with their own life, and how they are wasting their own life and building up their karmas.

* * *

Sant Ji used to often talk about this story. There was one moneylender and he used to give money, he used to lend money, and earn interest on that.

So, this moneylender would go on his tour and he would lend monies and also do his collections, and he would come back after all of his collections were done.

It so happened that he had lent money to this poor farmer, and this farmer was not being able to earn enough money to repay that lender and pay off his interest. So, nearly six or seven years of interest had accumulated.

This farmer had not been able to pay his interest and repay the loan for some time. So, that moneylender came and he collected some of the senior members of that village and he took them to the home of this farmer. And, since he had not paid his interest and the loan amount, he started auctioning all of the belongings of that farmer. And, as he was doing that, some of these senior members of the village also requested the moneylender, "There has been a drought and it's not rained, so he has not been able to repay you. Looking at these conditions, perhaps you should at least waive some part of that interest amount."

But he refused to waive any interest amount and he wanted to take back his full collection and whatever was left of the belongings of that farmer.

Since he was adamant, and he didn't agree to waive anything, all the people in the village were unhappy with this behavior. They decided not to cooperate. They felt, "Okay, let him carry whatever belongings he has to carry on his own. We will not help him there."

So, after he auctioned off the belongings of that farmer and he collected his money, he packed his bag, his bedding, and his suitcase. He had one suitcase and, since he used to go on a tour for several days, he carried his bedding with him.

So, he packed everything. But, then these people refused to cooperate to carry it. And, ordinarily, had he paid some money to a boy or someone like that to help him pick his belongings, they would have come. But, he was a miserly person and he didn't want to spend the money on that.

So, he was standing on that road for someone to come and help him carry his luggage — and nobody was coming. So, he was standing there in the sun.

Meanwhile, one mahatma was walking by in saffron clothes. There was this mahatma. He came by and he found this moneylender in a state of worry and he asked him as to what his reason for worry was and why he was so anxious? And why he was waiting there in the sun?

So, he related to him, "Nobody is helping me carry my luggage and I want to go to the next village, which is about three kilometers away."

The mahatma said, "Okay, never mind. I will help you because I have to go further from that next village destination of your anyways. So, I will help you carry the bedding and you can carry your suitcase."

So, that mahatma helped that moneylender to carry the bedding. He kept the bedding on his head and the moneylender took the suitcase and both started walking.

Now, while they were walking, that mahatma told the moneylender, "I do not like to walk silently or quietly. I like to talk about the God Almighty. So, either you talk and I will listen, or I will talk and you listen."

So, the moneylender said, "I have never heard anything about the God Almighty and I don't know what to talk about Him. So, you talk and I will listen."

So, the mahatma started explaining to him the importance of this human life, the importance of the path to go to God Almighty, and what God Almighty is. And, he was explaining about spirituality. So, as they were walking, the mahatma started explaining all this and he was

acknowledging everything that the mahatma was explaining. And, that way, they walked to the edge of the village.

And there, that moneylender told the mahatma, “We have reached. You can leave the bedding below this tree. I will take it from here.”

So, the mahatma then got the bedding off and he helped the moneylender to ease that suitcase down and, when they set the luggage down, and the mahatma was about to leave, he felt sympathetic to this moneylender. He told him, “Look, since we have walked one hour together, I feel that I should tell you that you are going to live only for eight days. So, whatever you have to do, you should do in eight days. Because that is the residual part of your life."

That moneylender felt, “Perhaps he is telling me this because I made him carry my bedding.” So, he fell to the feet of that mahatma and he told him, "Please, help me. Let me know if there is a solution to this.”

But, that mahatma told that moneylender, “It has got nothing to do with me carrying your bedding. It is predestined. You are going to live only for eight more days. Whether I would have carried that bedding or not carried it didn't matter. But, I considered it my duty to tell you now that I know it — that you will live only for eight days. So, you should make the most of these eight days and do whatever you have to do.”

But, that moneylender kept pleading and he requested the mahatma to help him. He said, “Please, give me some solution.”

So, that moneylender requested for some solution from the mahatma. The mahatma finally told him, “There is nothing we can do about your death. That is for certain. It is going to come. But, after that, when you will be taken to the Lord of Judgment, you will be questioned. You will be shown your lifespan and they will show you that there is nothing but sins that you have done throughout your life. You have hurt a lot of people. And all those are bad sins. And the only good deed that you are carrying with you, they will say, is that one hour of Satsang which you had with me. And they will ask you as to whether you would want the punishment for your sins to be done first and then to get the benefit of that one hour of good deeds, or the other way. So, they will say, ‘For the good deeds, if you want, we will give you one hour of staying in heavens or one hour of staying in Vaikuntha or Kailash. And, after that, we can take you to get you to pay for the sins.’ When they ask you this question, you tell them that it is that mahatma who has given me the Satsang. I don't want to go to heaven or anything. I want the benefit of the good deeds first. So, since the time that I have spent with the mahatma is my good deed, I would like to go to him and take his darshan.”

So, in the eight days that followed, for five days, he transferred all his money to his son so that he could carry on with the business. And in the three days — the last three days — he tried to remember everything that mahatma had said. He kept repeating and practicing that.

So, as fated, on the eighth day, the mahajan died and he was taken to the Lord of Judgment by the angels of death and they produced him in front of the Lord of Judgment.

The Lord of Judgment went through all his deeds and he said, "You have all bad deeds in your life. You have hurt a lot of people and you don't seem to have had any good deed — except for this one hour that I see, which you have spent in a Satsang with a mahatma." So, he said, "Do you want that one hour of good deeds — the fruit of that – to be given to you first? Or you want the punishment for all your bad deeds to be given first?"

He immediately told the Lord of Judgment, "I don't know how long it will take that punishment to get over. So, instead, you give me this one hour of fruit of my good deeds."

So, the Lord of Judgment asked him if he would prefer to go to Vaikuntha or Kailash to enjoy that one hour of good deeds?

He immediately said, "I don't want to go to these places, but I want the darshan of that mahatma by whom I have got this one hour of good deeds."

So, the Lord of Judgement called his angels of death and he told them, "Okay, take this person to that mahatma." And he told them where that mahatma was. He told them, "Go and take him there and let him stay there for an hour. And then, you bring him back."

So, there they took him to the gate of that ashram and told him, "Okay, go inside and you can meet the mahatma inside. And come back to us after one hour."

That is because the angels of death cannot go to where a mahatma is. So, they had to wait outside and they let the mahajan go and meet the mahatma.

Once that mahajan went inside to meet the mahatma, he bowed down to the mahatma. And the mahatma asked him, "O mahajan, so you have come finally. So, close your eyes and sit now for meditation."

So, once, where he had gone and met the Lord of Judgment, he had got a glimpse of the hell and what kind of punishments people were getting there. He was very fearful of that. And he was aware that, now the angels of death were standing on the doorstep. So, he was constantly thinking about that.

The mahatma said, "You don't worry about them. They cannot come inside. So, you sit here and you do your meditation."

And then, outside, the angels of death were calling out for an hour or so. And after waiting about one to one and a half hours, they left from there.

So then, they went to the Lord of Judgment and told him, "We gave him another half an hour, but he did not come out and we cannot go inside. We don't have the right to go within."

So, the Lord of Judgment said, "Okay, you leave that because, neither you nor I can go there."

And thereafter, that mahatma got salvation for that soul.

* * *

Tulsi Sahib says, "Even if you spend forty-five minutes," He says, "One ghadi is three hours." He says, "If you spend half of one ghadi, that is one and a half hours, and even half of that half, which is forty-five minutes. So, even if you spend forty-five minutes in the company of the Saints, that will redeem you of a huge burden of your karmas."

Paltu Sahib says, "The people think about the future of their children and they're working hard for that and they're doing all kinds of deeds for that." He says, "Those children have come with their own fate deeds. They have come with their own Pralabdh and they will get according to that, as God Almighty will provide for them. You do not have to worry for them."

So, we end up doing all the deeds which take us to hell — or even take us back to the chaurasi — for trying to provide for the future of our children and for providing for our future.

He says, "You worry about your own deeds and you worry about yourself."

This world of Kal has been made such that karma is of essence and everyone has to, according to their karmas, enjoy or suffer those karmas and come to redeem those.

Tu jaane mein tagiyo aap ko tuhi tagaave,
Tu jaane mein tagiyo aap ko tuhi tagaave,
Naam sajeevan moor chori ke maahur khavai.

Paltu Sahib says, "You think you are very clever and intelligent and you think you are making a fool of the rest of the world. But, you are making a fool of yourself because you are wasting time in thinking of all the others. You're not consuming that immortal Naam – that nectar of Naam — and instead, you are consuming the poison of this world. Because, whatever you are doing, you are going to have to suffer, come back and pay for that same deed."

Paltu sekhee naa rahee cheth karo ab laal,
Paltu sekhee naa rahee cheth karo ab laal,
Tu kyun gafalat mein phire sir par baitha kaal.

Paltu Sahib, towards the end of this Bani, says, "Don't think highly of this status and this ego. Don't revel in that thought. The essence of this world is karma and you are going to have to come and redeem everything, every karma, that you have built for yourself."

We know the story of Tukaram. He did His meditation and He did His devotion and He got His salvation. But His wife did not do so. And she did not get salvation. So, like that, in a family or in a group, you cannot pass on those deeds. Whatever you individually do — your deeds — you have to pay for those deeds.

Paltu sekhee naa rahee cheth karo ab laal,
Paltu sekhee naa rahee cheth karo ab laal,
Tu kyun gafalat mein phire sir par baitha kaal.
Sur nar muni jogi jaathi sabe kaal basi hoy,
Sur nar muni jogi jaathi sabe kaal basi hoy.

Paltu Sahib, in the second Bani, says, "All the gods, goddesses, all the munis, everyone is under the realm of Kal. And he controls the life and death of all of them."

So, if we are in this delusion that death is only for us in this human form or in this world and there is immortality in heaven, then we should take off any such myth in our mind, or any such delusion in our mind. Because, even there, there is life and death for the people, for the gods and goddesses, in heaven. The only difference is that they have done their meditations here. They have done some tapas here. They have done some austerities and, as a result of their austerities, they have gained the strength of their mind. And they have been given a higher form of living where they are a shade happier than what we are here. But, they also have families there. They have children there. There are politics there. There are fights there. So, everything is there as it is here. Only you are a shade happier.

So, as long as the power of that austerity continues, there is life in heaven given to that soul. Once that power of austerity is over, that soul is pushed back into this world as a human being.

Likewise, all the yogis and ascetics, all of these people who have prolonged their life by virtue of their meditation and austerities, even they have death. And even they are under the realm of Kal.

Sabe kaal basi hoy mouth kaalou ki hothi,
Sabe kaal basi hoy mouth kaalou ki hothi,
Paarbrahma bhagwaan mare naa avagath jothi.

He says, "Even Kal, who has created these three worlds, even he is going to die. Even Maya, who has created these three worlds with Kal, even she is going to die. And everything up to Brahm and Par Brahm is subject to destruction and will cease to exist. And they will all fold up back into Sat Lok-Sach Khand."

There are two 'Gods', as we understand, in this world. One is Kal, who is the creator of the three worlds. And the other is Dayal, Who is the God of the Mahatmas and Saints — the God of the Saints. He is Dayal. And everyone is under the realm of Dayal — including Kal. And all of these souls, including Kal, will all go back to Dayal. Everyone has a limited time.

There is a fixed time for everything. After the four yugas — after Sat Yuga, Dwapar, Treta, Kali Yuga — at the end of Kali Yuga, after each of these four yugas, there is what is called a Jal Pralay, where all the living beings on this earth, all the living beings cease to exist and all fold back to Brahm.

Wherever we see water today, wherever we see the seas and the oceans, those dry up. And, wherever there is land on these continents, that will become the water on this side. So, all the continents will be submerged and there will be water. And all the seas and oceans will be where there will be new continents.

And then, after this settles, Kal again sends all the jivas back into this world. And they again start living here.

Now, because they come down from Brahm, all of them become very pure. And, because they become pure, having gone to Brahm and come back, and all their karmas are all cleaned up, the mind is very strong and it has the power of ten thousand elephants. And the lifespan is one hundred thousand years. So, that is the power because they have gone to Brahm and come back. And, gradually, this is how the four yugas will start again. The existence will continue in the four yugas and this thing will happen again like this.

After fourteen times that this happens, there is a Vairag Pralay. In the Vairag Pralay, everything in this entire world, and up to Brahm and up to Par Brahm, all the elements – the earth, water, fire, air, ether — all of them consume each other and everything folds up to Par Brahm. Then it is again the Sound Current which makes all of this creation and everything again starts happening because of the Sound Current.

So, this is how these Pralays — these cycles of life and death — are set out. And after many years, then there is the final Maha Pralay in which everything up to Sach Khand will fold back and everything will go back to God Almighty.

So, everything goes back into God Almighty — into Sach Khand.

This creation has all been made by the Sound Current — made by God Almighty. And the Sound Current has set all of this. When all of this folds back again, all these elements fold back into each other. Water is absorbed by the fire. And fire is absorbed by the air. Air is absorbed by the sky. And the sky folds back into the Sound Current. And then there is nothing left.

So, everything that has come into existence will cease to exist and fold back to God Almighty. All of this is there for a fixed time.

Sawan Singh Ji Maharaj has also done the arithmetic on this and He has also worked out how much time this earth has been in existence and this creation has been in existence and how much is the residual period for this creation to continue.

Jaa ko kaal deraay ot thaahi ki leeje,
Jaa ko kaal deraay ot thaahi ki leeje,
Kaal ki kaha basaay bakthi jo guru ki keeje.

Paltu Sahib says, "Everyone will cease to exist, including Kal. So, you should do the devotion of the Master Who is above all of this. And in the presence of the Master, or in front of the Master, even Kal doesn't stop Him. Even Maha Kal doesn't stop Him."

Once a disciple is initiated, his account of karmas is transferred from the Lord of Judgment to the Master. After that, there is no longer any Lord of Judgment in front of whom that soul is going to be produced. And hence, there is no question of any angels of death coming to fetch that soul.

Therefore, the Master Himself comes to fetch the souls who are initiated by Him. At the time of death, the Master comes Himself and He manifests the Sound Current and gets them to have the Darshan of the Sound Current and the Jyoti and then, the Master takes that soul up.

So, therefore, Paltu Sahib says, "You should do the devotion of the Master because Kal and Maha Kal are also scared of the Master." During the initiation also, the Masters tell us, "When we go within, if we are faced with a situation or someone comes there — or Kal comes there — then we do our Simran. Then, any negative power will not stand."

Jaraamaraan miti jaay sahaj me aana jaana,
Jaraamaraan miti jaay sahaj me aana jaana,
Jap ke naam anaam santh jan satv samaana.

Paltu Sahib says, "If we do the devotion of our Masters, then we will be free from the cycle of life and death. We will be merging our soul with that of the Master, and the Master will be merging with the Sound Current. And the Sound Current, step-by-step, will take us back to God Almighty."

If a soul even accidentally comes in the company of the Masters and sits in the Satsang — even by mistake — even then, that soul will get the life of a human being and he will be saved from going into that cycle of 8.4 million lifeforms.

Mahatmas, Saints, say, "Everybody has families and belongings and everything. That is there in all, not only in human forms, but in all creations. They have all of these attachments and

relationships. So, if there is one thing that is not there in the other forms of creation, it is the company of the Saints."

There are families of sinners also. Everybody has families. But, what is not there for everyone, and indeed, only the fortunate have, is the company of the Masters.

Mahatmas say, "Those who have surrendered or gone in the company of the Masters, their account is settled. Their cycle of life and death is over."

The worldly people make the world their priority and they are constantly in the pursuit of this world and all worldly things.

Paltu Sahib says, "Use this time wisely and spend it in the company of the Masters to go within."

After our suffering in the 8.4 million lifeforms, God takes mercy on us and gives us this human life. And then, with the Mercy of God Almighty and the Masters, we come in the company of the Masters. The Masters are connected to God Almighty and, when the soul is initiated, it connects with the Masters. And that way, it goes back to God Almighty.

So, this is a means of bringing the soul back to God Almighty.

Our going into the company of the Masters is the Mercy and the Grace of God Almighty. Without that, it is not possible for us ourselves to go to the Masters and understand the Teachings of the Masters.

If we go in the company of the Masters, even by ourselves, if we do it that way —one is getting that — the company of the Masters is difficult; and second is, whatever They explain in the Satsangs, we will not be able to understand that. Even if we understand that, we will not be able to get the faith to do the devotion as They are teaching us.

So, it is only when the God Almighty and the Masters have Grace on us and Mercy on us, They make us understand, They make us come here, and They make us assimilate Their Teachings and follow Their Teachings.

Baidhy dhananthar margayaa paltu amar na koy,
Baidhy dhananthar margayaa paltu amar na koy,
Sur nar muni jogi jathi sabe kaal basi hoy.

Towards the end of the Bani, Paltu Sahib refers to Vaid Dhanvantari. He was a great ayurvedic doctor and it is said that he was an incarnation of Vishnu himself. And he had come here. He could make the dead alive. He could bring back people who were dead from snakebites and so many other things. So, he had brought in so many innovations and he had brought in so many methods to make people alive and to have better health.

So, Paltu Sahib says, "Even Vaid Dhanvantari is not alive. Even he had to die."

Paltu Sahib says, "Even Vaid Dhanvantari died and all the gods, goddesses, **rishis**, munis, everybody has to die. And there is nothing permanent in this world."

Krishna and Rama, who were avatars and they came from Par Brahm. They had to also die.

So, whoever has to come in this world has to go.

Even the pundit, Ravana, along with his brother Vibhishana, both of them prayed to their deity, Brahma. And, being brahmins, they prayed and got a boon from Brahma. They got the immortal nectar from Brahma. And both of them consumed the nectar which makes one immortal. But even they had to die.

This is the world of dead and, whoever is born here, has to die here. That is the rule of Kal.

Therefore, Mahatmas say, "This is the world of Kal and Maya. Nothing is permanent here. And you do not belong to this world because you are not the body. The body is something that you take on rent here itself and leave back here. You are the soul. And you do not, therefore, belong to this place. You belong to God Almighty and you come from a place of eternal bliss."

This body is what we have to leave here. The body lives and dies. The soul is immortal. The soul moves from one body to the other. So, when one body dies, the soul goes to another body. It is like wearing, changing, clothes. When one cloth is torn, you wear another. So, you change your clothes.

Like that, the soul changes the body. And the body is subject to life and death. The soul is immortal and it belongs to God Almighty. And, in the place where God Almighty is, there is no Kal, there is no Maya. There is no joy and sorrow. There is no life and death. There is eternal bliss and peace there.

Baidhy dhananthar margayaa paltu amar na koy,
Baidhy dhananthar margayaa paltu amar na koy,
Sur nar muni jogi jathi sabe kaal basi hoy.

Radhaswami.

34

Meditation Talk
12 Aug 2019 – Morning

When The Mind Starts Doing Continuous Simran — It Is Called 'Ajapa Simran'

MAHATMAS SAY, "Besides devotion done by humans, even animals, birds, they also do the devotion of the God Almighty. So, even though they are in the lives of animals or birds, they have past impressions and they remember God Almighty."

Moses used to talk to God Almighty. He used to talk to God Almighty and he used to question.

So, like we have Narad Muni, who used to go and talk to gods and goddesses and then convey the message to humans; like that, Musa Peygambar, among Mohammedans, is also known to have gone to gods and goddesses and talked and conveyed those messages to human beings.

Once, Musa thought, "There is no one else as fortunate and as dear to the gods as I am, because they have given me the right to walk any time to them and talk to them."

He developed an ego because of this and he could not contain that. So, once he went and asked God, "Do you have anybody in this world who is as dear to You as I am?"

God Almighty told him, "Let alone human beings, there are so many dear loved ones and devotees in birds and animals as well."

So, Musa folded his hands and requested God Almighty to let him know as to who such devotees were so that he could go and do some seva of those devotees.

God Almighty told him, "There is this bird which is on a tree that is near this village in this location. If you can go, please go there and do the seva of this bird."

So, according to the location given to him by God Almighty, Musa Peygambar reached there, and then, with folded hands, he spoke to that bird and said, "O, great bird, I have been sent by God Almighty. So, you let me know if I can be of any help to you."

The bird was doing meditation with closed eyes when he heard Musa Peygambar. He opened his eyes and he looked down at Musa Peygambar and told him, "I am opening my eyes only because

you have been sent by God Almighty. Otherwise, it breaks my Simran. I don't like to talk to anybody. But since you have been sent and you are requesting to help me, then I request you to get that pond — that lake — on my tree because I have to fly down to that lake and drink water, which causes a break in my meditation on my Simran. So, if you can do that, then with closed eyes while doing Simran, I can just put my beak in the water and drink it."

Musa told him, "I cannot do that. I cannot get such a big lake and put it on a tree."

So, then the bird told him, "If you cannot do that, then you are of no help to me. It's okay."

Musa then felt humbled by the devotion of that bird. He felt, "This bird doesn't want to cause a break in the remembrance of God Almighty — in his Simran —just for a few minutes by going to the lake. And I spend days without remembering God Almighty." So, he bowed down to that bird for its devotion.

* * *

Like that bird, there are so many animals, insects, trees, and in all forms, there are great devotees of God Almighty. And they are all very great.

So, we should also do our Simran and try not to cause any break in our Simran. If we are able to do it continuously without breaking, then we will get a very good and fast progress on our spiritual Path. We should try to do as much Simran as possible and force our mind to do the Simran.

The mind does not like to do the Simran initially and it keeps running in all directions. But we should forcefully make the mind do the Simran.

When we do this for a few days, the mind will gradually start doing the Simran. And when the mind starts doing the Simran, then it becomes a continuous Simran. It is called 'Ajapa Simran'. And then the mind is always doing Simran.

When the mind starts doing continuous Simran, then even if you are talking to someone, the mind will be doing its Simran.

We initially had the habit of doing our Simran with our tongue and we leave the mind. And we focus on that Simran without involving the mind in the Simran. So long as we are doing that, we will not be progressing within.

But as the mind starts doing it continuously, then the mind does not wander here and there in other thoughts. It is continuously doing the Simran.

So, we should continuously do Simran. Mahatmas have spoken about the greatness of Simran. They say, "By doing Simran, we will get peace and our sorrow will go and we will get joy."

Now, how will sorrow go and joy come? That is when our mind will become pure. By continuously doing Simran, the mind will continuously become purer and purer. And that will get the Grace of the Master and we will get joy and we will be protected from our sorrow also. And, eventually, we will merge into our Master — into Naam.

* * *

So, the time is good and quiet and we should make the most of it. Let us close our eyes and get connected to Simran.

35

Meditation Talk
12 Aug 2019 – Afternoon

Mind Will Listen To Us When There Is Love And Affection—We Need That Love And Affection To Sit In Meditation Attentively

---

SANT MAT IS THE PATH OF LOVE AND AFFECTION. Mahatmas say, "The love and affection that is manifested in the world outside, if that love is focused within in Naam, then our work will be done."

Mahatmas say, "The mind, which is now flowing out to Maya and all the different manifestations of Maya, if that is focused towards God Almighty, then our salvation is not far away."

But our mind is not outwardly focused only in this life. Ever since this creation has come into place — and the mind — ever since it has been here, it has been outwardly focused.

Even for doing our things outside, we need love and affection.

Like that, for progressing on the spiritual Path also, we need love and affection. But because that love and affection is scattered all over, out in the outward pursuits, we are not able to focus it within.

We should try to follow the Teachings given in the Satsang and try to reduce the love and affection that is flowing out. And, if we do so, we will get our salvation in this life itself.

All the Mahatmas, all the Saints, have been successful by doing this. They have been able to turn away Their love and affection in this world to the love and affection towards Their Masters and Naam. And that is the only way They have got Their salvation.

* * *

One of the disciples of Somanath Baba Ji was a Yadav. His name was Kadam and he used to do work in the docks — whatever loading and unloading of ships and all, he would do that work. As soon as he would finish his work, he would not go home. He would go to the Worli Satsang.

And in the hall, he would sit for meditation for about half an hour to forty-five minutes, and then listen to the Satsang for an hour. And then go to his house.

He made it a point to come every day — whether it was raining, whatever the conditions, weather conditions, or however he felt — even if he was unwell — he made it a point to come. And there was not a single day where he did not come to the hall.

So, only a person who has true love and affection for the Master will do like this and come, without fail and without a break, and listen to Satsang and make it a part of his life every day.

After the Satsang, he would walk back to Cotton Green. He had not done any formal education. He was illiterate.

But when we used to sit in Kurla and we would have discussions on Guru, on our Master, and on Sant Mat, he would participate. And throughout the night, he would keep talking about the Master. He had definitely manifested the Master within and we would all very attentively listen to the things he had to say. Suresh would keep preparing tea and serving all of us tea from time to time.

So, his whole life he would talk and we would all listen lovingly to what he had to say about his Master. He was full of love and affection for the Master.

Early morning, he would sit for meditation and he had made this routine in his life of coming to Satsang and doing his meditation. Early morning also, he would meditate.

His family was not staying with him. They were all staying in the village. But he never even went to meet his family. He was always there and there was not a single day that he did not come to the Satsang.

* * *

So, there were three disciples like this of Somanath Baba Ji who were quite advanced and they were full of love and affection for Him. One was Kadam Maharaj. The other was R. R. Singh. And the third was Sundar Maharaj.

Sundar Maharaj was a south Indian. He was a Tamilian, from Tamil Nadu, and he used to drive a taxi in Mumbai. He would stop his taxi when we met him in Dadar, in Mumbai. And there, outside, we would keep standing and he would keep talking about the Masters. And that would go on till very late in the night and we would get tired standing there listening to all this. But he would get quite angry if we decided to or tried to sit somewhere. He would say, "You cannot even stand so much to listen to the stories of your Master?" So then, we all had to stand and listen.

So, that way, these disciples had all focused their love and affection to the Master. They had manifested the Radiant Form of the Master within and they were full of love towards their Master.

So, as long as we are not able to get that love, which is manifested outside, to love the Master like that, there is no question of progress or success on the spiritual Path.

Without love and affection to our Master, we will not be able to do our Simran. The mind will listen to us when there is love and affection. So, we need that love and affection to sit in meditation attentively.

* * *

So, the time is very good and quiet and we should make the most of it. Let us do our Simran and Dhyan.

36

SATSANG
12 Aug 2019 – Afternoon

If God Is Residing Within You, What Is The Point Of Going Outside Somewhere, Trying To Search For Him?

The paathi is singing from the Bani of Sant Kabir Sahib…

Suntha nahi dhun ki khabar anahad ka baaja baajtha,
Suntha nahi dhun ki khabar anahad ka baaja baajtha,
Rasmand mandir baajatha baahar sune tho kya hua.

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. Kabir Sahib had come into this world about six hundred fifty years back in Banares. When Kabir Sahib came and He did the preachings of Sant Mat in Varanasi, all the people, the pundits, and all the religious beliefs around Varanasi were largely inclined towards doing rituals, pilgrimages, and doing deity worships and all these kinds of outward practices.

So, when Kabir Sahib came, all the people were taking to all these rituals and He had to explain to everyone about Sant Mat. It was early times for people to understand Sant Mat during that time. So, this is a Bani of that time where Kabir Sahib says, "O soul, why don't you listen to the Sound Current within?"

All the Saints have talked about the greatness of the Sound Current. Even Guru Nanak Sahib has talked about the Sound Current and has said, "This Sound Current comes from God Almighty and it is resonating within each and every living cell. And this same Sound Current, which is the essence of all creation, it is resonating at the Eye Center."

Kabir Sahib says, "Listen to that Sound Current, which is resonating at the Eye Center. It is coming from God Almighty. And, through all the planes, it is coming down and resonating at the Eye Center. We are unable to listen to it because we are outwardly focused.

That Sound Current is very pure and, even if we listen to it once, we will leave everything else and want to listen and merge in that Sound Current.

When the mind comes in contact with the Sound Current, when it manifests the Sound Current, it becomes aware of who it really is. Even the mind realizes that it is a form of Light emanating

from the Brahm. It is an energy from the Brahm. And it comes to know about all its previous lives and all its previous karmas.

As long as the mind is wandering in the nine doors, and it is outwardly focused, it is unhappy. But, once it comes in the Tenth Door and manifests the Sound Current, it comes to know about itself and it gets its true happiness.

So, Kabir Sahib says, "That Sound Current is resonating evenly in your Eye Center. So, why don't you listen to that?"

Gaanja afeem aur posatha baang aur saraabe peevatha,
Gaanja afeem aur posatha baang aur saraabe peevatha,
Ik prem ras chaaka nahi amali hua tha kya hua.

When the mind is outwardly focused and is manifesting in everything outside, it carries a lot of worries. And many people, to address these worries, take intoxicants. They take of marijuana. They consume opium. And they take bhaang or other such opiates basically to reduce the worries that the mind is carrying, or quiet the mind. But this is not a permanent solution and only as long as the effect of that drug continues, the mind is quieted to some extent.

All the Saints have said, "Once the intoxicant of Naam manifests within, then all our worries, all our desires for wanting more, all of that will be quieted and we will have true peace."

Gaanja afeem aur posatha baang aur saraabe peevatha,
Gaanja afeem aur posatha baang aur saraabe peevatha,
Ik prem ras chaaka nahi amali hua tha kya hua.

Kabir Sahib says, "By using all these kinds of drugs and opiates, we are not going to get true peace until we connect within to the Sound Current. And till we get that love and affection for that Sound Current and for the Master, we will not be able to get true happiness and peace."

So, to quiet the mind and to get that happiness, to get temporary happiness, people take to drugs and they find these solutions. But these are not permanent. And Kabir Sahib says, "Only when you go within and you connect to the Sound Current, will you get that true happiness and peace."

Gaanja afeem aur posatha baang aur saraabe peevatha,
Gaanja afeem aur posatha baang aur saraabe peevatha,
Ik prem ras chaaka nahi amali hua tha kya hua.

Kabir Sahib says, "If you listen to the Teachings and follow the Teachings of the Master, and you go within and manifest the Radiant Form of the Master and the Sound Current, then the fire of desires is quieted and we get true peace and happiness within."

So, Kabir Sahib says, "You may try ten million ways of quieting the mind, but it is not going to be quieted and it is not going to be happy. The only way you will be able to quiet the mind and get true happiness is when you go within and you manifest the Naam within."

The Guru Granth Sahib equates the Naam to nectar and it says that there is nothing which gives us more bliss, which is more attractive, and which gives us more happiness, than to merge and get connected with the Sound Current. And once the mind gets connected with the Sound Current, it gets the divine knowledge that it is not the sense organs. It is not the senses, and it is not the vices, but it is an essence of Brahm. And it gets ready to go back to its true home. And once we get connected to the Sound Current and we manifest the Sound Current, then we also get true love and true affection and devotion to God Almighty and towards our Master. And the real urge to go within and to go back to God Almighty manifests within us.

The love that we have today is temporary. When we go in the company of the Masters, we listen to Their Satsangs or we get Their Darshan, then we have a temporary urge to do our devotion and we get that love and affection. But that is not permanent.

Kabir Sahib has also described this situation in His Bani and says, "If, in a second, that love comes up — it builds up — and, in a second, we forget about that love and it doesn't stay for all the twenty-four hours in a day, then we cannot say that is true love and affection."

The love and affection that we get when we manifest the Radiant Form of the Master within, that love and affection will never reduce, it will only keep increasing day by day.

Kaasi gaya aur dwaraka theerath sakal baramath phire,
Kaasi gaya aur dwaraka theerath sakal baramath phire,
Ghaati na kholi khapat ki theerath gaya tho kya hua.

Kabir Sahib talks of the beliefs at that time and He says, "People go to pilgrimages. They go to different places, like Dwarka, Varanasi, Haridwar, and such other pilgrimages, to wash off the burden of their sins." But, He says, "Till you get rid of the slyness within, till you get rid of that duality, there is no point of going on these pilgrimages." That is because when we do our deeds, we do our sins, the filth of these sins and all these deeds build up on the mind. It does not build up on the body. But, when we go to pilgrimages, we just take a bath and wash the body. We are unable to wash the mind and wash the sins from the mind. That is why we remain as we are.

Therefore, Saints have said, "The true pilgrimage is a Satsang because there is nothing like a Satsang which is able to wash off the sins of your mind." Because, in the Satsang, only in the Satsang we are able to wash off the filth of the sins from our mind — if we listen to it attentively and with love and affection.

* * *

This is the time of Guru Amar Das Ji, the third in the lineage of Guru Nanak Sahib. In those days, people would believe a lot in going to pilgrimages. Every six months, people would want to go to pilgrimages. So, Amar Das Ji went for twenty-two times to pilgrimages, and on his twenty-second visit, he happened to meet a sadhu who was a brahmachari. And that sadhu also felt that, since Amar Das Ji, being a Sikh, had a beard and long hair, he felt that Amar Das Ji also had a Master.

So, they developed a friendship and they were together during that pilgrimage and they would stay together, they would cook food together.

So, when they were returning, Amar Das Ji's house was on the way, before that sadhu's house. And Amar Das Ji requested him, "Since we are passing by my village, I request you to come and stay for a night at my house." So, the sadhu readily agreed.

In those days, there were no tickets on the trains (as there were no trains in the 16th century). The saffron attire of the sadhu itself was enough. So, when the sadhu went along with Amar Das Ji to his residence and he was hosted by Amar Dev Ji, who prepared good food for him for his meals.

So, when he sat down to eat the meals, after eating a little, he remembered, "I have not yet asked the master's name — of Amar Das Ji.

So, he asked Amar Das Ji as to who was his master — who was his guru?"

And Amar Das Ji said, "I do not have any guru. I go once every six months to Haridwar and other pilgrimages. And that is what I consider as my means of salvation."

So, that sadhu got very annoyed because, as for the teachings followed by that sadhu, if he ate or drank water, or even consumed water from a person who does not have a master, then it is a very big sin and all the benefits that he has done, all those get wasted. So, he got very annoyed with Amar Das Ji and he said, "You did not tell me and I was not aware. Now, I have eaten your food, so all the good deeds that I have done have got wasted because I accepted your food."

So, that sadhu got very annoyed with Amar Das Ji and then he just stood up from that meal and he took his belongings and left immediately.

Now, seeing this, Amar Das Ji felt quite shocked and he was also in despair because this person was with him for those days and he walked away just because Amar Das Ji did not have a master. And he felt, "I have gone to these pilgrimages for the last twenty-two years, but all of those are of no consequence and the sadhu feels that there is no value for those." So, he was quite shocked and he was unable to sleep.

Now, his niece was married to the brother of Angad Dev Ji. So, she used to sing and talk in the morning — she would recite the Jap Ji. And she would talk about the greatness of the Masters. And when he heard that, that affected him. So many days when she was singing, he had never heard her. But, when he listened, in that moment, it affected him.

Bibi Amro was the wife of Guru Amar Das Ji's nephew. She would sing hymns of Guru Nanak and her father, Guru Angad Ji, who was the second Sikh Guru. Guru Amar Dev Ji was very impressed by these hymns. He had not paid much attention to these hymns earlier but, on that day, he listened and was greatly stirred by the hymns.

After she finished with a chapter of the Guru Granth Sahib, he went to her and asked her as to what she was reading?

She said, "This is the Bani of Guru Nanak Sahib. And my father is the Successor for the same Teachings."

So, he told her, "You please take me immediately to your father."

She told him, "I have been ordered not to visit Him till He calls for me."

So, he told her, "I am like your father-in-law, so don't get worried. You take me with you to him."

When she went there, she made him stand outside and went to her father to seek permission to meet.

So, Angad Dev Ji told her, "Daughter, the person you brought with you, why don't you bring him inside first?"

When she took him inside, Amar Das Ji was seventy years old. So, when he went there, he realized that he had wasted his time and he started crying at the feet of Guru Angad Dev Ji.

So, Guru Angad Dev Ji told him, "Don't worry. The time is fixed for everyone. And at that moment, at that time, the realization comes."

So, thereafter, Amar Das Ji never returned to his home. He stayed there and did the **seva** of Guru Angad Dev Ji. And he used to carry two sixteen-liter buckets from a nearby river. And he would carry that sweet water to the ashram of Guru Angad Dev Ji.

There was no sweet water well in the ashram and that water could not be used for drinking or even for washing clothes.

So, he used to carry these buckets of water from the river, which was about one kilometer away. And he was very mindful that he was quite old and he did not have much time. So, he did his

Simran all the time when he was doing this seva. He never spoke to others. He just kept doing his Simran.

So, he did this seva for twelve years. As soon as he would wake up, he would start his Simran and he would start doing the seva of going and fetching water. He would fetch this water throughout the day. He would keep getting that sweet water and he would keep doing his Simran. Like that, he did this for twelve years. And, eventually, Angad Dev Ji named him as His Successor.

So, Guru Amar Das Ji became the Successor at the age of eighty-two. And He lived till He was a hundred and eight years. And He did this preaching of Sant Mat.

So, Saints say that there is a fixed time for everyone. And one may listen to a lot of Satsangs but, at that particular moment, that sentence which is being uttered by the Saint, completely transforms the person.

So, that Naam, which is given by the Masters, once we are able to manifest that Naam within, then all our fires of desires, all of that is addressed.

Pothi kithaabe baachatha auro ko nith samajhaavatha,
Pothi kithaabe baachatha auro ko nith samajhaavatha,
Trikuti mahal khoje nahi bak bak maraa tho kya hua.

Then, Kabir Sahib says, "There are people who read the Vedas and the scriptures and the holy books. And they explain these and they talk about these to others." But, then He says, "Such people don't go within and see for themselves in Trikuti, so what is the point of talking and reading all these books?"

By reading and explaining books and debating, that doesn't get us our salvation. It doesn't get us to understand the reality. In fact, it causes more and more confusion. As we read, we have more and more doubts in what we are trying to understand.

So, as long as we do not follow the Teachings of the Master and we leave the nine doors and come to the Tenth Door, till then, we do not get the true realization.

Even we should all read only to the extent that we make or clarify our understanding of Sant Mat. But once we have understood what Sant Mat is about then, instead of doing more and more reading, we should focus on more and more doing and following the Teachings of the Master.

Kaaji kithaabe kojatha, karatha nasihat aur ko,
Kaaji kithaabe kojatha, karatha nasihat aur ko,
Maharam nahi us haal se kaaji hua tho kya hua.

Kabir Sahib now addresses the kazis. Earlier, he was addressing the pundits who had read the Vedas, etc. Now, He addresses the kazis, and He tells the kazis who are reading from the Koran and trying to explain the Koran, "What is the point if you yourselves do not understand what is the true meaning of what the Koran is trying to say?"

So He says, "What is the point of reading the Koran and explaining it till you bring it into your life and actually follow the teachings of the Koran?"

So, Mahatmas say, "Simply reading is not the end. You have to read and understand what is the meaning of what is being said."

Like that, when you listen to the Satsang, it is not only about listening, it is about assimilating what is being explained in the Satsang and bringing it into your life. That is what will bring about a transformation within you.

When we sing the bhajans of the Masters — we sing the Banis and the bhajans — we should try to understand the meaning of what is being said in that Bani or that bhajan when we are singing that.

Satranj choupad gajeefa ik dard hai badrang ki,
Satranj choupad gajeefa ik dard hai badrang ki,
Baaji na laayi prem ki khela jua tho kya hua.

Kabir Sahib now addresses all those statesmen and kings and others who spend their time playing games and gambling on those games — like the chaupar and other such games.

So, He says, "As long as you do not play that game of gambling on love and affection, as long as you do not gamble on the love there, what is the point of playing these games and gambling on these games?"

Saints always try to explain the viewpoint with regard to spirituality. So, in everything that we are doing, They try to bring about the importance of spirituality and make us understand what we are doing.

Jogi digambar sevada kapda range rang laal se,
Jogi digambar sevada kapda range rang laal se,
Vaakif nahi us rang se kapda range se kya hua.

He refers to the yogis and sadhus who color their attire — who wear saffron clothes. So, He says, "All these yogis and sadhus wear different color clothes, but they are not aware of what really needs to be colored."

Kabir Sahib also says that — he refers to yogi – and He says, "What is the point of coloring your clothes. Till you color your mind and till you bring about the color of spirituality in your mind,

there is no point coloring your outward attire." He says, "If you color your attire, you wear saffron clothes, those may tear. And then, if they tear, then you have to change those clothes. So, what is the point of doing that? And what is the importance of doing that?"

Likewise, if you even adorn your body or do things on your body to show your sect, etc., that also is not permanent because the body also will be left behind. It is also a vessel of earth. It is not permanent.

So, He says, "Till you color the essence of your mind, till you color your mind in the essence of spirituality, what is the point?"

So, the Mahatmas say, "You should color your mind with the color of Naam and only that will get you salvation. All other things you do outwardly to color your attire and your body, all those are of no consequence."

So long as your mind has got slyness, so long as your mind has got anger, and so long as your mind is carrying all kinds of worries of this world, there is no point coloring your outward attire. It is only when your mind is settled from all desires by getting colored in the color of Naam that all the outward attributes will automatically fall in place.

Mandir jharokhe raavati gul chaman mein rahathe sadaa,
Mandir jharokhe raavati gul chaman mein rahathe sadaa,
Kahte kabira hai sahi ghat ghat mein saaheb ram raha.

Some people feel that by staying in their families, by staying in their homes, in the comfort of their homes, they will not be able to realize God Almighty. Such people think that by leaving their homes and by becoming ascetics or by becoming japis, tapis, by going in the forest, or by going and staying in some temples, they will be able to realize God. But, Mahatmas say, "That is not how you will realize God. You will be able to realize God by transforming your mind."

Mahatmas say, "God Almighty is residing in each and every cell and He is residing within you. So, if He is residing within you, what is the point of going outside somewhere, trying to search for Him?"

So, Mahatmas try to clear your myths which are stopping you from realizing yourself. They say, "Instead of doing all these outside things, you should follow the Teachings of the Master and make your practice of sitting in meditation for two and a half hours. And, if you do so, then you will be able to leave the nine doors and come to the Tenth Door and realize yourself."

* * *

I have talked to you about Somanath Baba Ji. Somanath Baba Ji spent nearly twenty-five years doing pranayamas. And he used to wander around northern India and he would wear only a

loincloth and he had progressed a lot within. And he even had mystical powers — the riddhis and siddhis — from doing his pranayamas.

And he also searched in the Himalayas and in the north of India for nearly three years.

So, he did this practice for twenty-five years. This was the Goraknath Panth — the Naga Panth — where he would practice his pranayamas. And, because he had done these pranayamas for a long time, he had got all these mystical powers that come from pranayamas. But, despite this, he had no peace of mind. And, for that, he was in search of a true Master. And he had wandered in the pilgrim centers of northern India, and in the Himalayas also, in search of a true Master.

So, it was only after that search that he got the company of Sawan Singh Ji Maharaj. Earlier, in the Naga Panth, he used to only wear a loincloth and carry a kamandalu and a trident because that was how the Naga sect, or the people of that sect, move around.

When he came in the company of Sawan Singh Ji Maharaj, all his doubts and queries, all of those got settled in the Satsangs that Sawan Singh Ji Maharaj gave. And he changed his attire. He started wearing plain white clothes and doing the seva in the ashram.

When one has studied and he has done his schooling and he has done this tenth grade schooling then, for him to graduate, it is easier. When he meets a professor, he graduates quickly.

Like that, Somanath Baba Ji had already reached up to Brahm because of his past practices. And when he met a true Master in Sawan Singh Ji Maharaj, that progress further was very fast. And, thereafter, Sawan Singh Ji Maharaj directed him that, since he was aware of the languages spoken in the South that he should settle in Bangalore and carry on the Teachings of Sant Mat in Bangalore.

So, the point of telling you this was that, he spent so many years wandering around wearing the clothes of different sects, of the Nagas, and he did all of that. But, eventually, when he met a true Master, he was directed to set up an ashram — that is a grahasth ashram — it is like a family.

A Saint has a bigger, enlarged family. So, he came and settled in the family. He had to come back to Mumbai. There he set up a shop. He started selling clothes and he collected money and, thereafter, purchased land and made an ashram.

* * *

So, in the ashram, there were about hundred and eleven acres, and we were all these sevadars staying in that ashram. And then, for all of us, He had to provide. He had to give us clothes, soap, oil, all of that. It is like a big family that He was running there.

So, the point of telling you this is like Kabir Sahib says, “There is no point leaving your families and leaving your household to try and realize God. You have to focus on transforming your mind within.”

So, Masters say, "You stay in your houses. Stay with your families. Have an honest livelihood and earn money enough to take care of yourself. Earn money enough to take care of people who visit you so that you can extend your hospitality to them. And spend at least two and a half hours daily in the remembrance of God Almighty and your Master.

Mandir jharokhe raavati gul chaman mein rahathe sadaa,
Mandir jharokhe raavati gul chaman mein rahathe sadaa,
Kahte kabira hai sahi ghat ghat mein saaheb ram raha.

Radhaswami.

37

Meditation Talk
13 Aug 2019 – Morning

For Souls With Past Impressions, The Saints Find Them And Definitely Awaken Them

---

IN THE NORTHERN INDIA, Jagjivan Das was a noted Saint. When he was about twelve, thirteen years old, he had about thirty, thirty-five cows and he used to take them out to graze.

So, like other Saints, he had past impressions and these impressions come across during Their lifetimes.

So once, while he was grazing — he had taken his cows for grazing — Bullah Shah and Bhikha Sahib were also traveling through that place.

When Bullah Shah and Bhikha Sahib were passing by, They saw Jagjivan Das and They called out to the boy. They had a chilum in which They smoked tobacco. To smoke, They put a stone there and put tobacco in and it needs to be lit up.

In those days, there were no matchsticks or match boxes and They saw that he had cows with him and he was grazing cows.

So, to heat milk, oftentimes, fire was kept in the home. So, They asked him to go light that chilum.

The village was about two furlongs away, and Jagjivan Das agreed and he took that chilum, or pipe, from Them and he went home. It was afternoon time, so everyone was taking their siesta in the afternoon. He went inside the kitchen where typically the fire would be. And the milk that the family had would be kept on a low simmer throughout the day, so that it wouldn't get spoiled.

Now, when he saw that there was a big pot of milk with about ten to twelve liters, he felt, "Why only give them fire in that chilum? Maybe I can carry some milk. That will also be good for them."

So, he took a pot and cleaned it and filled the pot with milk, and then covered it with a towel and he lit that chilum, or pipe, and he went back towards them.

When he went to them, he requested them to first drink that milk and, after that, they could smoke that chilum. So, he requested them to have milk first.

They were very pleased with him and They felt that, normally, people don't even offer water. But here this kindhearted boy had offered Them milk also. And They took out glasses from their luggage and They poured that milk in Their glasses and had it.

Now, the boy was thinking while They were drinking milk, he was thinking to himself, "I have taken nearly one liter of milk from that pot at home. Now, if my parents come to know, then they are going to scold me for this."

So, Bullah Shah told that boy, "Don't worry. By giving us milk, your milk at home is not going to reduce."

When He said, "Your milk will not reduce, it will increase," that boy thought, maybe, "What if that pot overflows with milk?" So, he ran back home to quickly see what was happening there.

When he came home, he saw that, indeed, that pot was overflowing with milk and he felt that these were Mahatmas who had come. So, he ran back to Them and sought Their blessings.

Seeing his past impressions, both Bullah Shah and Bhikha Sahib, both of Them, initiated him there. They blessed him and gave him initiation below a tree there.

Bhikha Sahib, after he initiated the boy, tied a red thread on his left hand. Bullah Shah was of a lower caste and he tied a black thread on that same hand. So, both of them tied two threads on his hand after initiation.

Thereafter, in this sect, in the practice of Jagjivan Das, everyone later always ties two threads after they are initiated because Jagjivan Das, after about four or five years, he started meditating a lot. And for nearly seven years, he left everything and he was meditating.

Later, He started initiating and giving Satsangs. He became a great Saint in the northern parts of India. And He also showed a lot of miracles.

So, that way, all the souls with past impressions, the Saints find them and definitely awaken them.

* * *

The time is good and quiet and we should make the most of it. Let us close our eyes and sit for meditation.

38

Meditation Talk
13 Aug 2019 – Afternoon

True Saints And Mahatmas Keep Their Ego In Control And They Like To Stay In Solitude

---

IT IS SAID THAT GOPI CHAND, the king Gopi Chand, and the king, Bharthari, both were great kings and both had relinquished their kingdoms for taking to austerities and both were yogis.

When they did their austerities and they did their yoga, after about seven or eight years, when they came to town there was a lot of talk about them. So, people started crowding to take their darshan and come and meet them. And lots of people started gathering.

Now, the two of them thought, "We have left our kingdom for this — for taking to austerities. So, again, if we build our ego with a lot of people coming. It will not be correct."

So, they left their dwelling in the city and they decided to move to a smaller village where nobody would recognize them. They went to this small village and stayed in a potter's house. They took a small room from that potter and both of them stayed there. However, they had to go out for seeking alms. And since some people started recognizing them, gradually, people started visiting them.

It wasn't a very big crowd, so they did not mind that. But soon, word of that got to the king of that place — that Gopi Chand and Bharthari had come in his kingdom and they were staying in this village.

The king felt that such great emperors have left their kingdoms behind and they have taken to these pranayamas and yoga. So, they must be great people and they will have something. So, even the king wanted to take their darshan and meet them.

The king decided a date to go and visit them and they got their chariots, accordingly, ready for this. The king and his wives and family members, ministers and kingsmen, a lot people gathered. And together in that procession, they went to meet Gopi Chand and Bharthari.

Now, word of this got to Gopi Chand and Bharthari and they felt that if the king was coming there to meet them, again it would only increase their ego. And soon there would be a lot of

people who would start following them and coming to meet them. And that was exactly what they did not want.

So, they decided between themselves that they would do something by which the king would not like to be there. And that way, they would avoid the crowd from coming.

So, once the king reached this place — that procession reached this place — all of them prepared to sit there and they all were seated, waiting for Gopi Chand and Bharthari to come out and give them darshan.

While they were waiting, Gopi Chand and Bharthari worked out their plan. When they came out, both of them came with four bags — two on each shoulder and one stick. They came out as if they were going out to seek alms. And when they came in front of the king, they talked between themselves.

One of them said, "I am going to go east. You go west."

So, the other said, "No, no. Yesterday, you had gone east and you got puri and you ate it alone. You didn't give me any. So, I will go east. You go west."

So, the other then said, "No, no. You had gone the earlier day and you had got kheer. And you had again eaten that kheer yourself. You had not shared it with me. So, I will only go east. You go west."

That way, they started arguing with each other. And they started fighting also with each other.

So, the king was amused by this behavior of both of them and he felt, "These people are fighting for food. So, what kind of godmen can they be?" He felt, "There is no need to take darshan. Let us just leave from this place."

So, all the king and all his kingsmen, everybody left from there. And after they had all left, then Gopi Chand and Bharthari felt happy and they said, "Now that the flies are gone, we can now sit in peace."

So, they felt, "Now that the king himself is unhappy and he is not going to talk about this. And if he is not talking, then nobody will come and crowd this place. So, we will be able to sit and do our practices."

* * *

So, true Saints and Mahatmas keep themselves away from increasing Their ego. They keep Their ego in control and They like to stay in solitude. And they look at all people equally — with equality.

* * *

So, the time is good and we should make the most of this time. Let us close our eyes and do our Bhajan Simran.

39

SATSANG
13 Aug 2019 – Afternoon

Masters, Again And Again, Tell Us And, Through Their Bani, Remind Us That Life Is Not Permanent

---

The paathi is singing from the Bani of Sant Kabir Sahib…

Kabeer garv na keejiye,
Kaal gahe kar kes,
Kabeer garv na keejiye,
Kaal gahe kar kes,
Naa jaano kith maarihe,
Kya ghar kya pardesh,
Kya ghar kya pardesh.

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. He explains that the biggest impediment on the spiritual Path of Sant Mat is our ego.

Why do we go to the Saints and Masters? Because we have to get rid of our biggest illness, which is this ego. And, what is this ego? It is 'me' and 'mine'.

So, even when we go to the Saints, this 'me' and 'mine' is a big impediment. And as long as we are not able to overcome that, we are not able to go within. So, what are we so proud about? What is our ego? Is it our health? Is it our body or physique? There are illnesses, which we may suffer, which should make it very difficult for us. There is no permanence of this body as well.

Likewise, we are proud, or we are considering that we are wealthy. Again, there is no permanence in that wealth also.

Even the ego relating to our relations, that is also not permanent. Those relations are also but for a few days.

But, the worldly man doesn't understand this and he follows all these worldly pursuits and he has his ego built around all of this. And he is unable to follow the Teachings of the Master.

So, Kabir Sahib cautions us, "Kal is sitting on your head and he is keeping a count of every breath that you are taking."

Therein, our history, shows there have been great emperors and kings, and each stronger and more powerful than the other, but they are also not there. Even their egos are crushed and they are no more now.

So, Kabir Sahib says, "What are you feeling so proud about and what is this ego that you have? You have come empty-handed in this world, and you are going to leave empty-handed."

Whatever we have got here, we are starting to believe that is ours. It is only as per our fate deeds that these have been destined to come towards us, but then we have to leave all these behind at the time of death. But, we have our desires around all these worldly things and the result of this is that, at the time of death, we have to face the beating of the angels of death and we have to go into those 8.4 million lifeforms.

So, Kabir Sahib says, "Be mindful of this time that you are passing. Kal is sitting on your head and be mindful of every second, every minute, every hour that is being passed."

Mahatmas say, "This is a very priceless time that has been given to you. So, you do your work in this time."

Aaj kaalha ke beech mein,
Jangal hoyega baas,
Aaj kaalha ke beech mein,
Jangal hoyega baas,
Upar upar har phire,
Dor charenge gaas,
Dor charenge gaas.

Kabir Sahib awakens the devotees and He says, "There are a few days left in your life. Use that. Later, after death, you will be buried in the fields and grass will grow on your grave."

So, you will be buried in that mud and grass will grow. And the farmers will grow their crops on it. And their oxen and bullocks will crush you with their feet and walk over your grave.

Mahatmas say, "We, oftentimes, do not remember that time of death. And we only remember it when we see some near ones or dear ones who pass away and we leave them at the crematorium or we bury them. Only at that time, we feel that life is not permanent. And after we have buried them or we have cremated them, we come back and then we think that person passed away because of a heart attack or because of a particular ailment. And we start thinking that maybe we don't have those ailments and we don't have those troubles and life is permanent for us." So,

Mahatmas caution us, “No. Everyone has to go. Everyone will to die. Nobody is permanent in this world.”

Ajaib Singh Ji Maharaj used to say, “Death is a reality. Death is certain and death is a reality. But living is not a reality and we do not know how long we will live.”

Two important attributes of a devotee: one is the fear of death. When one is fearful of death and he is reminded of death — he knows that he is not going to be permanent in this life. That is one wing of that devotee. And the other is faith in the Master.

But, our mind constantly deludes us. It never allows us to think about our own death. And it keeps us entangled in all outward pursuits.

Haad jarai jyon laakdi,
Kes jare jyon ghaas,
Haad jarai jyon laakdi,
Kes jare jyon ghaas,
Sab jag jarathaa dekh kar,
Bhaye kabeer udaas,
Bhaye kabeer udaas.

Kabir Sahib paints the picture of our death. At the time of our death, after we die, our near and dear ones, our family members, will take us — take the body — and they will set it on the funeral pyre. And there, they will light the funeral pyre and our body will burn to ashes. Our bones will burn like the wood and our hair will burn like hay. And we will be reduced to but two handfuls of ash.

Kabir Sahib, in another Bani, says, “This body, this skin like gold, is reduced to ashes. The bones are reduced to ashes like wood burns in the fire. And the hair burns like hay." So, all this precious body, like gold, is reduced to ashes.

The Masters make us listen to these Banis so that we are reminded of the reality, which we oftentimes forget. We are completely deluded by the mind to think that we are permanent. And we are spending all our time in all outward pursuits. We forget that our life is not permanent.

So, the Masters, again and again, tell us and, through Their Bani, remind us that, “Life is not permanent.”

Jhoote sukh ko sukh kahe,
Maanath hai man mod,
Jhoote sukh ko sukh kahe,
Maanath hai man mod,
Jagat chabenaa kaal ka,

Kuch mukh mein kuch god,
Kuch mukh mein kuch god.

In this delusion of our life, we believe that we are in this permanence of all outward desires and everything around us. We believe all of this is permanent. But, Kabir Sahib reminds us, "We are the fodder of Kal because Kal takes the jiva in his jaws and he bites the jiva." This is a curse of Kal — that he has to bite and eat or chew at least one hundred thousand jivas every day.

So, this is for worldly people. When, at the time of death, before the soul leaves the body, the soul is chewed by Kal.

So, therefore, Mahatmas awaken us and caution us, "What you are thinking as real and permanent — these few days of life that you have been given — you are wasting it in all these outward pursuits. You should be mindful of the time that you will have to leave all this behind. And you will be the fodder of Kal." So, they try to awaken us to tell us to do our devotion so that we do not have to come, again and again, in this cycle of life and death.

Kabir Sahib says, "We are like fodder to Kal. He has some food in his hand and he has some that he is chewing in his jaws. So, once he chews — like we also eat — we carry some food in our hand and some in our mouth. When we chew the food in our mouth, then we take more food from our hand. Like that, we are in his hand and it is for him to decide when he wants to chew us."

So, this entire world is the delusion of Kal and Maya. It is a veil cast upon us so that we remain deluded in this life as a human. And we pass away this time that we have as a human being.

It is incumbent upon a devotee, on a satsangi, to look at the joy and sorrow equally and, in both these situations, when he is faced with difficulty, or when he is faced with pleasure, he should remember his Master and God Almighty. And he should spend that time in devotion.

Kusal kusal hi poochte,
Jag mein raha na koy,
Kusal kusal hi poochte,
Jag mein raha na koy,
Jara muyi naa bhay mua,
Kusal kahaa se hoy,
Kusal kahaa se hoy.

Kabir Sahib says, "We pass away our life just asking about the well-being of others." Whenever we meet someone, we ask them — we greet them — and we generally ask them as to how they are. And they say that, 'I am fine, with God's Grace', or 'I'm fine, with the Masters Grace'. That is how we pass our time.

So, everyone starts with saying, “I am fine, with God's Grace." But, if you spend about four or five minutes more with the person then, slowly, all the sorrows start falling out one by one and he starts pouring out his heart to the other.

So, Kabir Sahib says, “We pass time saying that we are fine, with the Grace of God. But everyone has two things which are there with him. One is fear and the other is old age.”

So, old age and fear, if we have those, then how are we going to be saying that we are happy or we are content?

So, there are four stages in life and, in the old age, which is the fourth stage, it is quite painful because time is less and there are a lot of deeds to be redeemed. And this is because we have not done our meditation or Simran throughout the earlier stages of life. And we are faced with this short period of time where we have to redeem a lot of deeds. And, because of that, those come in the form of ailments and illnesses, which we have to suffer through.

Because, in that stage, we have to redeem our Kriyaman – the deeds that we have done in this lifetime — and the Pralabdh, anyways, will continue to take its toll. So, as life comes towards that third stage where the current deeds have to be redeemed in this lifetime, those come in the form of ailments, because we have not done our Simran to reduce the burden of these Kriyaman karmas.

Therefore, Masters say, “Do your Bhajan Simran every day. Do it for two, two and a half hours every day so that you are able to reduce the burden of your karmas. And also, the Grace of the Master is there with you, and He also reduces that burden for you. That way, at the time of death, we do not have to suffer a lot of these karmas on our body.”

Paani keraa budbudaa,
As manush ki jaathi,
Paani keraa budbudaa,
As manush ki jaathi,
Dekhath hi chip jaayegi,
Jyon taara parbaathi,
Jyon taara parbaathi.

Kabir Sahib says, “Our life, our body and our life, is very unsteady and momentary. It is like the bubble in water. When that bubble comes, it looks very beautiful. But, with the slightest of wind, that bubble bursts.”

Like that, this body, which has been given to us, is like that bubble in the water. It is also very momentary and unsteady. And we don't know what kind of a shock will take it away from us.

The point of telling all this — Kabir Sahib is trying to explain and trying to make us aware that we have to do our Bhajan Simran — we have to spend our time doing that. And life is a limited period of time given to us and we should make the most of it by doing our Bhajan Simran.

Nidadak baita naam bin,
Cheth na kare pukaar,
Nidadak baita naam bin,
Cheth na kare pukaar,
Yeh tan jal kaa budbudaa,
Bina sath naahi baar,
Bina sath naahi baar.

Kabir Sahib says, "You are sleeping in your ignorance. And, in this ignorance, you are believing your life to be permanent. You believe that you're coming to this life for doing all your worldly things, for having your enjoyments here." But He cautions us, "This is not permanent and you have to leave all this behind. And you have forgotten in your ignorance and you should take out time and do your meditation — your Bhajan Simran — and remember God Almighty."

Those who do their Bhajan Simran, they are mindful of the impermanence of this life — that this life can end any time, like that bubble in the water. So, they are very mindful of this and they spend their time doing their meditation.

So, the Mahatmas tell us these Banis, so that we are able to do that devotion. We are able to remember the true purpose and leave aside all of these worldly things which we are, today, doing in this ignorant sleep.

Raat gavaayi soy kar,
Divas gavaayo khaay,
Raat gavaayi soy kar,
Divas gavaayo khaay,
Heera janam amol tha,
Kaudi badale jaay,
Kaudi badale jaay.

Kabir Sahib says, "Our life passes off in two phases — in the night and in the day. In the night, we cannot do anything about it. Our time goes in sleep. But, in the day, we spend that day in eating, in taking care of ourselves, and in all the worldly matters. And, that day also passes without doing any devotion of the God Almighty."

If we are eighty years old, then we have spent forty years sleeping. And the other forty years we have spent in doing our worldly things, in eating food, and doing all other things. So, we can take stock and see how much time we have spent in our devotion.

So, that way, life passes by and, in the end, we are left with repentance.

So, Mahatmas say and caution us, "Life is passing by at a very great pace. Time is passing at a great speed." And They caution us and remind us, "Each breath we are taking is the value of three worlds and, that way, our very valuable and priceless time is getting passed away and we are then only going to be left with repentance if we are not mindful of this."

Kae khaana kai sovanaa,
Aur na koyi cheeth,
Kae khaana kai sovanaa,
Aur na koyi cheeth,
Satguru shabad bisariyaa,
Aadhi anth ka meeth,
Aadhi anth ka meeth.

Kabir Sahib says, "In our faculty of thought, in imagination — in chit — we do only two things. We spend that worrying about sleeping or we spend that worrying about eating. So, in these two things, we spend our entire life."

So, that way, we spend all our time in this faculty of imagination and we leave out our devotion and we leave out that time we needed to do the main thing for which we have come into this life. And that is how all that time, or that precious time, is lost.

God Almighty had given you this priceless human life in which one can transcend from being a human being to God Almighty. This precious life we have wasted and squandered away in all our worldly pursuits. That is why Mahatmas keep cautioning us again and again.

Because, when we come to the time of death, we realize that all the world that we have been eagerly pursuing, all of that leaves us behind. So, by then, we have, anyways, not done our devotion. We have never given time for devotion. So, that has, anyways, passed. And the things that we held so dearly at that time, they also start leaving us and that is what gives us a lot of grief and a lot of pain.

Yeh ausar chethyon nahi,
Pasu jyon paali deh,
Yeh ausar chethyon nahi,
Pasu jyon paali deh,
Sat naam jaanyo nahi,
Anth pade mukh kheh,
Anth pade mukh kheh.

Kabir Sahib says, "This is a very special body that has been given to you. It is a very special life as a human that is given to you. But we are spending it only thinking about food and only

thinking about sleep. It is no different from all the other animals and all the other creatures who spend their lives thinking about food, sleep, and they die in that routine."

Like that, if we get this priceless body and we also die only thinking about food and thinking about eating and sleeping, then we have squandered off such a priceless body that has been given by God Almighty to us.

So, this special body that has been given to us, if we squander it off, then we are no different from the creatures — and that is what happens. We don't do our devotion. We don't spend any time for that and we hold onto all the worldly things and we are constantly in that thought of food and eating and sleeping. And, when it comes to the end of life, we have lost that priceless opportunity, we have not done devotion, and we have to leave everything that we have held on to.

So, Mahatmas say, "While you have good health, you should do your devotion and spend time in the remembrance of God Almighty." Because, in the fourth stage or when ailments engulf you, you will not be able to take out time or spend or focus on that.

So, this is not the first time that you have had an opportunity like this. You have had this opportunity more than a hundred thousand times before. And, every time, you have squandered it off like this.

Had you done your devotion in any of your previous lives, you would not have been here in this life. You would be with God Almighty. So, therefore, in this lifetime, at least do your devotion. Spend your time thinking of God Almighty and in the devotion of God Almighty and your Master and doing your Bhajan Simran — taking out time for doing all of that so that you make the most of this opportunity that has been given to you and you don't have to come back again and again in this life.

We have earlier also spent our time thinking about eating and sleeping. And we have spent all our times like that in all our previous births also. But this is a priceless opportunity and all of the things have aligned. You have been given this opportunity. You have been given the company of the Masters. You have been initiated. And now, you should make this different from all your other lifetimes and spend some time doing your devotion.

Loot sake tho loot le,
Satnaam bhandaar,
Loot sake tho loot le,
Satnaam bhandaar,
Kaal kant the pakariye,
Roke daso dwaar,
Roke daso dwaar.

Kabir Sahib says, "God Almighty has given you this time so, in this precious time, you collect the wealth of Sat Naam. And, with that wealth, you will be able to get your salvation and you will be able to go back to God Almighty."

Because, if we don't do that then, at the time of death, Kal comes and he pulls our soul out of this body. So, the attention of the soul is pulled out. And, because we are not willing to release, we are not willing to leave everything that we are holding onto dearly, that causes a lot of pain when that soul is pulled out of the body.

So, therefore, Masters say, "Do that practice now so that, at the time of death, we are not affected and we are very easily able to go in the higher planes."

Aache din paache gaye,
Guru se kiya na heth,
Aache din paache gaye,
Guru se kiya na heth,
Ab pachthaava kya kare,
Chidiya chug gayi kheth,
Chidiya chug gayi kheth.

Kabir Sahib makes us aware, "There is now, whatever time has passed, has passed. We can do nothing about that."

It is like — He gives an example — that the crop is ready for harvesting, but all the birds come and they eat those crops. After they have eaten it, there is no point repenting on that.

So, He says, "Whatever is left — whatever time is left now — you use that wisely and do your devotion. And God Almighty and your Master will definitely grace you for this period."

So, now there is no point thinking about the life that has passed because we are not going to ever get that back. So, we should, instead, focus on the current and do our devotion — do our Bhajan Simran — as much as possible so that we make the most of this part.

Aaj kahe me kaal bajungaa,
Kaal kahe phir kaal,
Aaj kahe me kaal bajungaa,
Kaal kahe phir kaal,
Aaj kaal ke karath hi,
Ausar jaasi chaal,
Ausar jaasi chaal.

Now, Kabir Sahib tells what goes on in all of us — what goes on in our mind — when we go and listen to the Satsangs and we go to the Masters. Then, after we listen to the Satsangs, we get that devotion. We feel like doing our Bhajan Simran. We resolve that we will go and do that.

So, we decide and resolve to do our meditations, and when we get up in the morning at three o'clock, our mind also gets up with us. And then the mind solicits for us and says that, 'I have an ache in this part of the body', or 'I am feeling a bit heavy', and all kinds of things. And when it says that, 'Let us take a rest for about half an hour, and then we'll sit', so we oblige. And then, that day is lost because then we wake up quite late.

So then, when we get up in the morning, we realize we have lost that period. So, we say, "Okay, we will make up and we will do the meditation tomorrow." But, tomorrow also, we have the same mind. So, if he has not allowed us to do meditation today, he is also not going to allow us to do it tomorrow. And, like that, in those tomorrows, we end up our life. And then Kal is waiting, counting our days. So, finally, he then eats us.

Many initiates take initiation at a very early age also. They have their full lifespan. But, when they take initiation, they feel, "Okay, I have a lot of lifetime left and I'll do it maybe a little later." And, that way, when that later comes, also they feel, "Okay, we'll do it a little later." And that way, old age comes and that precious lifetime has been lost.

So, that way, when this lifetime passes, we keep procrastinating every time and we get old and we still don't do our devotion. And the end result is only repentance.

After that, there are only two ways. One is, our desires pull us back into this life. So, we have to come back in this life and, again, start the process. Or, the Master keeps us in a higher plane and He makes us do our devotion there, which is a very long period.

Kaal kare so aaj kare,
Sabahi saaj tere saath,
Kaal kare so aaj kare,
Sabahi saaj tere saath,
Kaal kaal tu kya kare,
Kaal kaal ke haath,
Kaal kaal ke haath.

Kabir Sahib says, "Whatever you resolve to do tomorrow, you should do it today. And whatever you resolve to do today, you should do it now. If you do that, then you will get that happiness in the now."

So, we should not procrastinate and, whatever we plan for tomorrow, we should do today. And whatever we plan for today, we should do it now. We should have that much love and devotion

towards our Master so that we are able to resolve to do it like this. And when we have that love and affection for the Master like this, then even He extends a lot of Grace on us.

So, if we see the great Masters and Saints, They have all adopted this method of not postponing, but doing everything immediately. And they don't bother to see the 'ifs' and 'buts'. And They just plunge in that ocean of devotion. And once They are able to do that without bothering about the 'ifs' and 'buts', They get success and They get the Grace of Their Master.

* * *

People who do diving for pearls, they travel in a small boat. And two of them go in a boat and, wherever they see shells floating there, there are pearls and oysters at the bottom — at the floor — of the ocean.

So, once they see that, they wear their diving clothes and they don't bother about any other thing. And they dive down deep on the floor of the ocean. And there, they start collecting these shells and oysters. Some of them are empty. Some of them have some living thing inside. Some of them have pearls. So, they collect all of this and come up. So, these people dive and they just focus on the task at hand and they are least bothered about the fear on their life and every other thing. They don't waste time thinking about all of that and just dive.

Unlike that then, there are others who have a boat and they are sitting by the shore. And they are then thinking, how deep the sea is; how big and vast the sea is; how big the waves are; what happens if I go there; what happens if I die there; what will happen to my family then? By thinking all of this, they stay on the shore only.

So, those people then return empty-handed.

Like that, the Saints, once They have been convinced that this is the right path of devotion, then They have not looked here and there. They have simply dived in that ocean of love and They have dived in that ocean of devotion and They have been successful.

So, Kabir Sahib says, "Whatever you have to do tomorrow, you do today. Whatever you have to do today, you do now because you don't know when you will be able to take the next breath and everything is in the hands of Kal."

Kaal kare so aaj kar,
Aaj kare so ab,
Kaal kare so aaj kar,
Aaj kare so ab,
Pal mein paralay hoyegee,
Baharu karegaa kab,
Baharu karegaa kab.

Kabir Sahib again says the same thing and repeats and says, “Whatever you have to do tomorrow, you do it today. And whatever you have to do today, you do it now because, each breath that you take, we do not know whether we will be able to take the next breath. We don't even know whether the breath we have taken, we will be able to leave.” So, that is how uncertain our life is and we should, therefore, do our meditation right now.

So, we should be very clear that this is the only Path of devotion that takes us back to God Almighty. And we should leave any other things we have in our mind.

Likewise, once we have made that resolve, we should do that devotion and meditation immediately, not procrastinate. Do whatever we have to do tomorrow, we should do it today. And that we should do now because life is not permanent and we don’t know how long we will live. People die at an early age also and each one has been given a limited number of breaths. When that gets over, life comes to an end. So, we should not bank upon living till an old age.

Kaal kare so aaj kar,
Aaj kare so ab,
Kaal kare so aaj kar,
Aaj kare so ab,
Pal mein paralay hoyegee,
Baharu karegaa kab,
Baharu karegaa kab.

Radhaswami.

40

Meditation Talk
14 Aug 2019 – Morning

The Master Keeps Your Wealth Of Simran And He Does Not Give It To You Till You Reach The Third Eye

---

THIS IS OF THE TIME of Guru Angad Dev Ji. During that time, whoever would do seva would get the fruit immediately.

Whoever would do Bhajan Simran, they would get the fruit immediately. And, as a result, in the sangat, there were some people who would develop an ego. People, because they would get some results, they had mystical powers. They could curse someone or give someone a boon. And that would actually happen. That way, some people would get affected by that cursing or by that boon. And the person who would curse or give the boon would lose the valuable wealth of Naam that he had created.

From the time of Guru Arjan Dev Ji, this was stopped and the Masters started keeping that wealth with Him.

So, that way, the Master keeps your wealth of Simran and he does not give it to you till you reach the Third Eye.

* * *

So, this is during the time of Angad Dev Ji. There was a Satsang going on and there were some devotees who were loading a cart — there was one cleaner and a loader. And when they were driving, they saw that the Satsang was going on. So, they stopped and they listened to the Satsang. They got about ten minutes of Satsang.

After the Satsang was over, the paathi ji of Guru Angad Dev Ji used to distribute the Parshad to all the devotees. And when he started distributing, these people — the driver and the cleaner, who were sitting behind — came ahead and they requested him that he should give them Parshad first because they had a distance to go and already about ten or fifteen-minute delay was already there because they waited and sat in the Satsang.

So, he admonished them and he said, "You go back and sit where you were and I will come there and give you Parshad."

But, again, they requested, "See, we are getting late and, if you don't mind, please give us the Parshad."

So, he got angry and he said, "Don't speak, don't mutter unnecessarily." And he called them a 'bear'. So, he said, "Don't mutter." And he addressed them like a bear.

While he got angry and he addressed them like this, some Parshad fell down. And then, humbly, they picked up that Parshad, which had fallen, and they said, "Okay, we'll take this. And it is not us who are bears, you will become a bear."

So, that paathi ji, after he left his body, he had to become a bear — he had to take the next life as a bear. And when he was a small cub, he was a pet of a person. He was walking — his owner and he were walking — when the Satsang was going on. So, the owner took that bear and he sat down to listen.

The paathi ji's son — the paathi ji who had become the bear — his son, in his human life was looking after the administration of that ashram. And after the Satsang, during the time of Darshan, they were giving Parshad. So, the bear and his owner also were standing in a queue for taking the Parshad.

When his son saw him — his son saw the bear — he told Guru Angad Dev Ji, "It's such a cute bear. It's a cute cub."

Angad Dev Ji looked at him and he said, "He is your father only."

So, his son got a shock and he said, "If my father had done all this seva, and he was here with You and all that, and if he has to become a bear, then what is the point of doing all this?"

So, Guru Angad Dev Ji said, "It is because he was cursed in the previous birth. He had an anger issue and he used to get angry. He was distributing Parshad when two satsangis came. And then he refused to give them the Parshad, and they had humbly requested because they were getting late, and they felt that the person who had summoned them would admonish them. So, he did not give the Parshad and he called them a 'bear'. He dropped the Parshad and these people consumed that Parshad and told him, "We are not bears. You will be a bear in the next life." This is exactly what happened and that is why he had to take a life as a bear now."

Then, Guru Angad Dev Ji told him, "Give this Parshad so he will be free from this life and he will come back as a human." And he was given a Parshad and that bear cub, after a few days, left that body of a bear.

* * *

So, this way, the satsangis, the devotees, would get powers by doing their Bhajan Simran. They used to waste these powers by giving a curse to somebody or giving a boon to somebody. And that way, they would lose that power of Simran, which they had gathered.

So, all the Saints decided at the time of Guru Arjan Dev Ji that they should no longer allow that devotee to have that power — to use that power of Simran, which they had collected.

So, that way, now, all our spiritual and mystical powers are kept with the Master and we are not allowed to know about it or use them. So, we should not get disheartened while we are doing our Bhajan Simran. Every Simran that we do is counted and all of that is being collected by your Master for you. So, we should not get disheartened when we do our Bhajan Simran.

* * *

So, the time is quiet and we should make the most of this. Let us close our eyes and get connected to Bhajan Simran.

41

Meditation Talk
14 Aug 2019 – Afternoon

There Are Four Types Of Sound Currents That We Experience On This Path

---

FOR A DEVOTEE ON THIS PATH, he has to know that there are four parts on this spiritual Path.

There are four types of Sound Currents that we experience on this Path.

The first is up to the Eye Center, which is called Das Vidhi Nad. We listen to various types of sounds here. When our attention is focused, we listen to the sounds and if we get distracted, again that sound goes off. The name of this Sound Current is Das Vidhi Nad and there are twenty types of Sound Currents there.

After we do our practice, we leave the nine doors and focus our attention and open the Tenth Door. There, with the Grace of the Master, we manifest the Sound Current. That Sound Current is called Anahad Shabd and that has the power of holding the mind.

The lower Sound Currents — the Das Vidhi Nad — do not have the power to hold the mind. If the mind is focused, then it will listen to the Sound Currents. If it is not focused, then we cannot hear those Sound Currents.

So, when we go to the Eye Center and we manifest the Radiant Form of the Master within and, with His Grace, we manifest the Sound Current, that Sound Current is continuous and it keeps increasing day by day. So, that Anahad Shabd takes us up to the Par Brahm, and there it connects us with the Sar Shabd.

Kabir Sahib has said, "Our Simran, and then the Anahad, and ajapa — our continuous Simran — all these three are subject to destruction in this world. So, as long as we do not hear the Sar Shabd, which is in Par Brahm, our going and coming in this world of life and death will continue. So, that Sar Shabd is the Shabd which will get us our salvation from this ocean of life and death. And that is manifested with the Grace of the Master.

The Anahad Shabd, which is there below at the Eye Center, that can be manifested even by the yogis and by some other austerities. So, they also are able to manifest that Sound Current. But that Sound Current is not going to get them the salvation.

So, the Sar Shabd makes the soul like itself. The Master is also in the form of Light and the soul is also in the form of Light. So, the soul becomes very pure there. And the Master is also in the form of Light and the soul is also in the form of Light and, thereafter, They ascend on the Sar Shabd further from there.

So, the Sar Shabd takes us from the Par Brahm to Sat Lok. And there, the Sat Shabd is manifested.

That Sat Shabd is there in Sach Khand and it is manifested with the Grace of Sat Purush. And, once that is manifested, the soul starts radiating the light of sixteen suns.

There is a reference of five Shabds, but in the progress of a disciple — in the progress of a satsangi — we will pass through these four phases, these four Shabds.

The fifth is in Maha Kal, which is generally avoided on the Path going to Sach Khand.

So, on the Path of Sant Mat, as per the Teachings of the Masters, we have to merge into these four Sound Currents and go up to Sach Khand.

So, this Sound Current is there and it is resonating in every cell and it is made by God Almighty. And ever since this creation has been there, this Sound Current has been there.

This is not a creation of any human being or Mahatma. It is a creation of God Almighty. Ever since creation has been made, the Path of going back to God Almighty has been made by God Almighty. And that has been set out for us.

It is on this Path only that the Saints and Mahatmas have gone back to Sach Khand and that is what is explained to us.

So, for the lower Sound Currents below the Eye Center, we should not focus too much of our energies on trying to listen to those Sound Currents. Till we manifest the Radiant Form of the Master, we should focus on doing our Simran.

* * *

The atmosphere is quiet and we should take advantage of that. So, let us close our eyes and get connected to meditation.

42

SATSANG
14 Aug 2019 – Afternoon

Whatever Attracts The Mind, It Runs Towards That— And There Is Nothing More Attractive Than The Naam

---

The paathi is singing from the Bani of Sant Paltu Sahib…

Jo kou chaahe abaypadh,
Jaayi kare satsang.
Jo kou chaahe abaypadh,
Jaayi kare satsang.

THIS IS THE BANI of Param Sant Satguru Paltu Sahib. Paltu Sahib says, "If you want to get salvation from this world, then what should you do?" So, the first step to that is go to Satsang because only in a Satsang we come to know about the reality as to why we should be doing the devotion, whose devotion we should do, and what is the purpose? All of those things are cleared in a Satsang.

So, Saints have adopted three measures for salvation in the Kali Yuga. They are Satsang, seva, and Bhajan Simran.

So, Satsang is the first step because, in a Satsang, we come to know why we have been given this human life, why it is so precious, and what we should be doing with this human life. All of that we come to know in a Satsang.

If we tread the path of devotion without a Satsang, then we will not be able to understand the nuances, and the mind will keep us wandering. In a Satsang, the path of devotion is explained — whose devotion we should do and how we should do that devotion, and how we will be developing our pangs of separation by doing such devotion. All that is explained in the Satsang.

In a Satsang, Saints do not explain about old epics and about the Mahabharata and about the Ramayana. These are all stories that are over and they are long past. So, when we do not know what we have to do with our own story, what is the point of listening to all the other old stories.

So, it is only in a Satsang that we come to know about ourselves — why we have come here and who we are and what we are supposed to be doing.

Saints say, "Satsang is that place where there is only talk about Naam and Guru."

Satsang is not a place where there is any ill talk about other Mahatmas. It is a place where one understands what is true love and affection, what is true devotion. So, only in a Satsang, we come to know whose devotion we have to do and how it is to be done. And all that information is given to us in a Satsang.

Jaayi kare satsang praan vairaag utaave,
Jaayi kare satsang praan vairaag utaave,
Sravan kare bedhanth manan kar man samjhaave.

Paltu Sahib says, "In a Satsang, we come to know how we gradually become aloof from this world, and how we develop true devotion, love, and affection, towards our Masters."

Mahatmas say, "There is no bigger pilgrimage, no greater pilgrimage, than a Satsang because in all the other pilgrimages, we only go and wash our bodies. But the mind is not cleansed. It is only in the Satsang that we are able to cleanse the mind."

In a Satsang, we hear about the Banis of the Masters Who have written these with love and affection and deep pangs of separation from Their own Masters and God Almighty. So, we come to know of that true love and devotion and we are also motivated to do Their devotion and go within.

But, for that Satsang to take effect, we have to internalize that Satsang. We have to listen to that Satsang and we have to ponder on what is being said and we have to internalize it — assimilate it. If we listen from one ear and leave it from the other, then it will not be able to bring about that transformation in us.

When, after a Satsang, we think about it for two hours or four hours, we keep thinking about what is said and we try to internalize it, then we are able to get that love and affection. We are able to become a little aloof from this world and we are able to bring about that transformation and get pangs of separation from God Almighty and the Master. And, if we do not do so, we do not think about what is being said, we do not internalize it, then it will not bring about that transformation. We will not be able to develop that love in our devotion and we will not get the pangs of separation from God Almighty.

Saints speak the truth, and when we hear the truth, that truth dwells within us. And then that also brings about the transformation within us.

Tab saadhe hat jog biparjay kau ghar paave,
Tab saadhe hat jog biparjay kau ghar paave,
Praan kare aayaam purush tab nazar mein aave.

He says, "When you internalize that Satsang, assimilate it and bring it about in your life, then you will be able to develop that love and devotion and get those pangs of separation. With that, your love and devotion will increase and you will be able to go within." This we can do even in the comfort of our homes, we can listen to the Satsang and bring it, assimilate it, and act upon it in the comfort of our homes.

And, if we don't do it, then we will not be able to bring that transformation. On the other hand, if we even go outside — leave our homes and go in the jungles and forests and try to develop the devotion outside but we still do not internalize it there — even then, it is not going to make any difference to us. Because, when we go there and we are not internalizing it, then the mind starts playing its tricks on us and it will not allow us to do that devotion.

By living in the comfort of our homes and listening to Satsang every day, we will be able to explain to our mind every day and we will be able to bring about that change.

So, that is why Saints say, "Listen to the Satsangs every day." By doing that, you will continue to have your love and affection towards the Master. And slowly, but gradually, you will get that love and affection which you have outside in the outside world towards your Master.

We cannot do or listen to Satsang once in a fortnight or once a month because our love and affection in the world outside is drawing us all the time. And if we want to get that love and affection towards our Master and towards God Almighty, then we have to bring it into our everyday life.

That is why we should do our Bhajan Simran every day and we should listen to Satsang every day and fulfill the purpose of the life that has been given to us.

Dekhe apano roop hoy tab gyaan samaadhi,
Dekhe apano roop hoy tab gyaan samaadhi,
Tab de saadhan chod leyi jab pahile saadhi.

He says, "By doing our Simran Dhyan every day, we will gradually be able to leave the six chakras and come to the seventh chakra, and there, we will be able to open our Third Eye." Once we reach there, we see our own soul. And then, all the duality outside, we come to know of the reality and all of this duality goes away.

So there, we develop true knowledge of ourselves. We understand truly that we are not this body. We are not this mind. We are different. And we get that divine knowledge about ourselves.

So, we should stay aloof in this world. We do not have to leave our worldly ways, but we have to remain aloof in that.

So, as long as we do not develop that sense of being aloof in this world and get that love and affection to the Master, we will not be able to go within. And, for doing so, we have to do our Simran every day — our Simran and Dhyan every day — and listen to the Satsang every day.

Currently, we have our affection in this world. We have this massive attachment towards our families and towards everything else in this world. So, the priority vis-à-vis the Master, is all our family and all our possessions, and everything outside. And that is why we are not able to concentrate. We are not able to get the mind stilled to go within.

To still the mind – to go within — we need to still the mind. And to still the mind, we need love and affection. We need love towards the Master.

Now, as long as we don't have that love to the Master, and instead, we have our love and affection spread in the rest of the world, we will never be able to go within on this Path.

When we develop that love and affection towards the Master and towards Naam, then we don't need to get any cues from anybody. The meditation will automatically start happening.

So, therefore, we should listen to Satsang every day. And we should do our Bhajan Simran every day. And this is what we have been given this precious life for. Because if we leave this main purpose of our life and spend time doing all other things, then it is all going to get wasted because, at the time of death, all of those things are going to leave us — they will kick us away. And we will have repentance.

Because, that way, we do not do our devotion and the life passes by without doing devotion. And, instead of doing devotion, we tie ourselves up with all the outside world and all our relations and everything around us. But, at the time of death, we have to leave that also. So, we are neither here nor there at the time of death. And there is a lot of repentance and pain because of this.

Paltu kove aapko tab lagega rang,
Paltu kove aapko tab lagega rang,
Jo kou chaahe abaypadh, jaayi kare satsang.

Paltu Sahib says, "As long as you do not lose yourself from this world and focus within, you will not be able to go within. You have to stay aloof in this world. You have to lose yourself to this world and get your love and affection towards the Master."

Paltu Sahib says, "It is like a dead body which has no remorse and no love and affection for this world outside. It is just a dead body." Like that, we have to practice dying while we are living.

So, when you do your devotion within towards Naam and Master, then you develop that feeling of being aloof. And there, whether it is joy or it is sorrow, it is all equally looked at. You're not

affected by either of them and you are able to then truly do your devotion. Then your worry for this world and your fear of this world goes away and you get the Grace of your Master. His graceful hand is on your head and you start developing true devotion towards Him.

So, we should, therefore, do our Satsang and we should do our Bhajan Simran every day. The Saints look at us and look at our suffering. We are suffering every day, day in and day out. And, because of that, They want to share Their eternal bliss that They are enjoying. They want us to share that also.

So, if we do not follow what They are trying to teach us and what They are trying to explain to us, then again, we will continue to be in this suffering.

There is no true enjoyment and peace in anything outside — be it wealth, be it status, be it relations, nothing will give you true happiness and true peace. If there is one place that you can get true peace and happiness, that is within yourself because that is there in the Naam within and the mind is a lover of that attraction. Whatever attracts it, it runs towards that. And there is nothing more attractive than the Naam. And, therefore, the mind immediately detaches from the world and attaches with Naam.

When the mind merges with the Sound Current, when it feels the intoxication of the Sound Current, that is the intoxication which cannot be offered by anything in these three worlds. And when the mind gets that intoxication, it immediately kicks away the rest of the world — everything that it has been pursuing till then — it kicks off all of that and merges itself with that Sound Current and enjoys that intoxication.

The burden of karmas which the mind is carrying, all the filth of karmas which it carries, all that is burned in a fraction of a second when it gets connected to the Sound Current. And it becomes crystal clear, like a glass.

That Sound Current is very pure, and if we have to aim to merge into that Sound Current, then we have to purify our lives. We have to live a pure life and we have to refrain from doing things that will put a burden on us.

As soon as the Sound Current is manifested, the mind is intoxicated in that and wants to leave everything else and, even for second, does not want to leave that Sound Current. It understands its true self — that it is an essence, an element, of Brahm. And then it feels the pangs of going back to Brahm.

So, Mahatmas say, "No other means — there are no other means — you may try a million different ways, but you will not be able to control the mind. The mind can only get controlled by manifesting the Sound Current within."

Paltu kove aapko tab laagega rang,

Paltu kove aapko tab laagega rang,
Jo kou chaahe abaypadh, jaayi kare satsang.
Bairagini bhooli aap mein jal mein khoje raam,
Bairagini bhooli aap mein jal mein khoje raam.

Paltu Sahib says, "Many people feel that they cannot realize God in the comfort of their families. So long as their children are there and their families are there, they will not be able to do devotion and go within. So, they become ascetics. They going into jungles and forests and try to realize God there."

So, wherever they go, their mind goes with them. And then, the mind makes them dance on its fingers. Because the mind wants its ego to get settled and all of its other vices and all of its senses to get satiated. So, the mind makes that person then dance on its fingers.

And then they try to go to all these pilgrimages — these sixty-eight pilgrimages that are there to get rid of their sins. But, they are not able to do that because all they can do is take a dip in that water and wash their body. The mind will remain the same. And the mind doesn't accept all of that.

So, Saints say, "Your God Almighty is within you. You don't have to go to the mountains or the jungles or go into caves to search for Him. You just seek a proper Path to go there and follow that Path. And you will realize God within yourself within the comfort of your homes."

Jal mein khoje raam jaay ke theerath chaanai,
Jal mein khoje raam jaay ke theerath chaanai,
Bharme chariu khoot nahi sudhi apani aane.

So, such people who run outside go in all kinds of directions. They go to all kinds of temples, all kinds of pilgrimages, but they are unable to get that peace and satisfaction within — because they never try to find out who they really are.

Mahatmas say, "First, you think, you sit in solitude and think quietly as to who you are, where you have come from, what you have been given this life for, and what you are doing instead? And, after you have thought on this, then you take the measures to go and realize yourself."

So, if you don't know who you really are, then you keep running around here and there. It is not going to be possible to meet God Almighty.

Phool maahi jyon baas kaat mein agin chipaani,
Phool maahi jyon baas kaat mein agin chipaani,
Khode bin nahi mile ahe dharathi mein paani.

Paltu Sahib gives an example. He says, "God Almighty is like the fragrance within a flower." So, the flower is so small, but it has a fragrance which it gives out throughout the day.

Like that, there is fire in wood. We cannot see that fire, but we can observe that, many times, there are forest fires where there is friction between the woods and the entire forest is burned down. So, we cannot see that fire, but it is there within the wood.

Like that, there is water within the earth. But, as long as you do not make the effort of digging, you will not be able to get that water and quench your thirst. Like that, God Almighty is within us.

So, like that God Almighty is within us, but if we are not making the efforts to search for Him, we will not find Him.

It is like butter or ghee in the milk. If we put our hand in the milk, we will not get the ghee or the butter. So, there is a lot of effort that we have to do to get that ghee from milk. We have to heat the milk, boil it, and then we have to make curd out of that milk, and then we have to churn that. And then we will get the butter. Then we have to clean the butter and then heat the butter — melt it. And then we will get ghee. So, there is a lot of effort that goes into getting ghee from milk. But, finally, that ghee has come from milk.

Like that, God resides within us, but then we have to seek. We have to go to Satsang. We have to understand. We have to get that devotion and love for the Master. And we have to make those efforts, do our Bhajan Simran and get those pangs of separation. And then we will be able to realize Him within.

Everything that we have to do in this world needs an effort. Even the farmer has to do a lot of effort for four months before he can harvest his crop. So, that crop needs a lot of effort. Four months of very heavy effort is required to get that.

Like that, to realize God within us, we have to also work day and night for it. We have to also develop our love and affection and we have to have those pangs of separation from Him. Then we will be able to realize Him.

So, Paltu Sahib says, "These people who go outside to search for God Almighty, they leave everything else behind, but they don't make the efforts of going within. And that is why they are not able to realize God."

Jaise dhoodh gruth chipa chipi mehndi mein laali,
Jaise dhoodh gruth chipa chipi mehndi mein laali,
Aise pooran brahm kahu til bhar nahi khaali.

So, like the example of milk was given — ghee in the milk — like that, there is the red color in menhadee — or henna. The leaves are green but there is red color in it. When effort is made and we make paste out of those leaves, that paste is then put on the hands. And, after that, it

gives out a red color. So, that red color is not to be seen in the leaves on the face of it, but it is there within those leaves.

Like that, God Almighty is there within. He is there in each and every cell and each and every heart. He is there within every living being. But we are unable to see Him till we make that effort. But, when we follow the Teachings of the Master, we listen to the Satsangs every day, we do our Bhajan Simran every day, and we develop that love and affection towards Him then, with the Grace of the Master, we are able to realize Him one day.

When we manifest Him within us, then we can see for ourselves that He is there in every cell and everything around us — all of the creation — He is there in everything.

* * *

Namdev had realized God Almighty. He had realized Vithal. And he had done so by being obstinate about it. And that is how he had made Vithal manifest within. But he used to believe that God Almighty lies in that deity, lies in that temple, and not outside. But it was Vithal who directed him to realize God and he directed him to go to a Shivalay in the jungle, and there, to get a Master.

So, when he was directed by Vithal, he went to that Shivalay, the Temple of Shiva. When he went there, his Master was lying down. To teach him, He was lying down and His head was towards the door of the temple and His leg was on the shivlinga — on the deity.

When Namdev came in and he saw this, he was aghast because he strongly believed in idol worship, in deity worship. And he felt, "This person, who I'm going to make a master, he doesn't even know how to sleep properly. His leg is on the deity." So, he felt very bad about it.

So, Namdev decided that there was no point in making him his master because he didn't know how to even sleep properly. But he felt, "Before I go, at least I should wake him up. I can't leave him in this state, with his leg on the deity." So, he woke Him up.

He said, "Old man, get up. You don't even know how to sleep. See where your leg is? And see how you are sleeping in the temple?"

Now, his Master looked at him and He said, "See, I am an old person and I am very tired. I have come a long distance and I have no energy to move my feet. So, if you are offended by this, then why don't you just lift my leg and keep it elsewhere, wherever you feel is right."

So, he lifted His leg from the deity and he moved it southwards. And he kept it there. When he set the foot down, that deity appeared there — that linga came up there.

Again, he moved that to another place and, when he moved the foot there, again that deity appeared there. That linga came below his foot. When he saw this, then he realized, "This is not an ordinary person."

So then, he felt that He was not an ordinary person and he kept His foot on his own head. That is when Vishoba Kechar, his Master, got up and He then explained everything to him. He cleared a lot of his doubts and queries.

So then, Vishoba Kechar explained to him, "God is not only in temples and in deities. God is there in every single cell of this creation. He is everywhere." And then He explained about God Almighty to him, and a lot of his questions — Namdev's questions — were all answered. And then, Vishoba Kechar initiated him. After he was initiated, he spent ten, fifteen days there and, thereafter, he did not go back to the temple, to Vithal.

Instead, he went to another Saint, Gora Kumbhar. And he used to go there and attend the Satsangs of Gora Kumbhar. Every day, he would be the first to attend, the first to reach there. And he would be the last person to leave from that Satsang.

So, there he started enjoying the Satsangs of Gora Kumbhar. It is only after we are initiated that we start understanding the Satsangs and we start enjoying the Satsangs. If we are not initiated, we seldom understand what is being explained in the Satsang.

That way, every day, he would religiously attend the Satsangs. And he had stopped going to the temple and visiting Vithal, which he used to do at least thrice a day. He completely stopped that and he was attending the Satsangs of Gora Kumbhar.

Vithal, with his divine eye, saw what Namdev was doing and he saw that Namdev was attending the Satsangs of Gora Kumbhar and he was the first to reach there and the last to leave from those Satsangs.

So, Vithal manifested himself like an old man and he waited. After the Satsang, when Namdev left that Satsang — Namdev was walking away —Vithal came as that old man to Namdev— and he caught his hand. And he told him, "O, Nama, you have forgotten me."

So, Namdev, when he saw him, he realized that this was none other than Vithal and he touched his feet and he said, "Yes, I have started going to the Satsangs. All my myths which I carried around me, all of those are dispelled now. All my doubts have been cleared."

So, Vithal then hugged him and he said, "Now, you have truly understood what God Almighty is and you are free to do this practice and you are free to do your preachings now anywhere. You are not bound by any temples."

After that, Namdev went to the north of India, and there, He settled and He did His preachings from there. He settled in a place called Ghuman, where even Jaimal Singh Ji Maharaj was born, and there, He set up His ashram. And His samadhi is there today also.

Namdev was born in Maharashtra, but He settled in Punjab. And He was preaching the Teachings of Sant Mat there. And even the Guru Granth Sahib talks very lovingly of the Teachings of Namdev and includes that.

So, Kabir Sahib came in the 1400's A.D. and Namdev was doing His preachings on Sant Mat in the 700's A.D. So, He was there much before Kabir Sahib and He was doing His preachings there in Punjab.

Paltu satsang beech mein kar le apana kaam,
Paltu satsang beech mein kar le apana kaam,
Bairagini bhooli aap mein jal mein khoje raam.

Paltu Sahib says, "Attend Satsangs and don't wander here and there in search of God Almighty. It is in the Satsang that you will be able to realize the truth. You will realize as to who you are and what is the purpose of your life here."

Malaya ke parsang se seethal hovath saap,
Malaya ke parsang se seethal hovath saap.

Paltu Sahib says, "In the Malayagiri range of mountains, there is sandalwood which is grown there." These sandalwood trees have a very unique feature — that their fragrance is transferred to the other trees also. So, all the other trees also start giving out fragrance like sandalwood.

Now, He says, "These sandalwood trees have a very pleasing effect to the snakes. There are snakes, and in the summers, these snakes, because of their venom, have a lot of heat in them and they feel very cool when they come and they lie on these sandalwood trees." So, they cool down like that — each tree has two or three snakes that are wound around their branches.

Like that snake feels cooled when it wraps itself around the sandalwood trees, like that, if we do our Simran, we also feel cooled with that connection with the Naam within.

Seethal hovath saap taap ko turath bujhayi,
Seethal hovath saap taap ko turath bujhayi,
Sangat ke parbaav se seethalatha va mein aayi.

So, like that snake cools down by being in the company of those sandalwood trees, this soul, which is burning and is tormented, gets that pleasant cooling and soothing effect when it goes in the company of the Masters.

So, we also get peace when we go in the company of the Masters. Many times, we are tormented by what is happening around us and we have a lot of worries and we have a lot of sorrow. So, we feel soothed when we go in the company of the Masters and we also realize that the world around us is not true. It is not permanent. And we feel the cooling effect when we go in the company of the Masters.

Moorakh gyani hoy jaay gyaani mein baite,
Moorakh gyani hoy jaay gyaani mein baite,
Phool alag ka alag baasanaa til mein paite.

Paltu Sahib gives an example of how we pick the fragrance from the Masters. It is like the sesame seed. People who make these perfumes take up a flower whose fragrance they want to make a perfume from. So, they lay down the flowers and sprinkle water on them. And then they spread the sesame seeds on top. Then again, put another layer of flowers, then again, sprinkle water and put another layer of sesame seeds. Then they wrap this and keep it for a few days.

Gradually, what happens is, that water and moisture is absorbed by the sesame seeds. And then, they open this and the seeds have absorbed that moisture. They then remove the flowers and they dry these sesame seeds in shade. After that, they put it in a machine — small machines and grinders — in which they extract the oil of those sesame seeds.

Now, the fragrance of these flowers is absorbed by that oil, and that oil contains that fragrance. And that is the essence of the perfume.

So, thereafter, that sesame seed would have sold at about a few rupees for a kilogram — it now sells for thousands of rupees for ten grams.

So, that is the effect of company. Where the illiterate people or people who don't know about anything, they also gain knowledge. They also gain the understanding by the company of the Masters and Mahatmas.

Kanchan loha hoy jaha paaras chuyi jaayi,
Kanchan loha hoy jaha paaras chuyi jaayi,
Panpe ukta kaat jahaa un saradhi paayi.

Like the philosopher's stone, when it touches iron, it converts that iron into gold.

Like that, if a tree is also cut and there are proper conditions of rain and it has proper moisture and water, it also starts growing again. And small leaves come from that tree also.

So, like that, Paltu Sahib says, "It is the company that makes the difference."

Paltu sangat kiye se mitathe tiniu taap,
Paltu sangat kiye se mitathe tiniu taap,

Malaya ke parsang se seethal hovath saap.

Paltu Sahib says, "By the company of the Masters, we are able to save ourselves from the heat or the fever of the three gunas."

These three gunas are rajo, sato, and tamogunas. These three gunas emanate from the three gods — that is, Brahma, Vishnu, Mahesh. And, in all of us, we have one or the other dominant virtues and vices of those gunas. And everyone has a mix of all of these gunas.

So, like that, everyone has a dominant factor of these gunas. And those who have, like tamoguna, even those, when they go in the company of the Masters, they also develop the satoguna. And when they go in the company of the Masters and they do their Bhajan Simran, then the influence of these gunas also diminishes and they themselves are transformed into Mahatmas.

Paltu sangat kiye se mitathe tiniu taap,
Paltu sangat kiye se mitathe tiniu taap,
Malaya ke parsang se seethal hovath saap.

Radhaswami.

43

Meditation Talk
15 Aug 2019 – Morning

Initially, We Have To Be Stubborn With The Mind And, Forcefully, We Have To Make It Do Meditation

---

THERE WAS A LOVING DISCIPLE of Sawan Singh Ji Maharaj who was the stationmaster of Beas. His name was Bua Das. He was a Bengali and he used to do a lot of meditation. So, he was a bachelor and he had one servant at home who would cook food and do the cleaning, etc.

So, after his duty, when he would go home at around 6:00 PM, he would tell his servant to prepare the food and keep his food covered and leave it. And he used to tell the servant, "You have your food and go to sleep."

Then he would have his bath and he would keep the covered plate in front of him. He would tell his mind, "Now, I am going to sit for meditation. If you do not become still and you do not do proper meditation, I will not give you food. And, if you do good meditation and you remain still, then I will give you food."

So, sometimes he would be obstinate like this and he would carry on his fight with the mind. Sometimes, he would do good meditation. Sometimes, the mind would not allow him to do meditation and it would be late into the night, till he could manage to do good meditation.

So, like that, he would fight with the mind. Sometimes, it would be early morning by the time his mind would settle down. And sometimes it would not settle down. During those times, he would not eat the food. He would give it to the cows and buffaloes outside.

Sometimes, his mind would be still. Sometimes, it would take up to midnight to get still. Then, sometimes, even early morning.

So, that way, he kept fighting with his mind for one year.

This went on for about one year and, finally, his mind became still and he was able to meditate and go within. And he was able to manifest the Radiant Form of the Master within.

Once, he went out for a walk — he used to go out for walks in the evening. And, one day, it so happened that he was doing Simran and he was so engrossed in it that he walked to the next city, which was about thirteen kilometers away. It was Jalandhar City.

When he saw the lights of the city, he wondered where he had reached. He asked somebody as to what the place was.

They told him, "This is Jalandhar city." This was quite far away from Beas. By the time he reached there, it was nearly midnight. They told him "You will not get any buses now. You will have to wait for the next train."

So, he said, "No, I've come walking, so I will return the same way." Then, he started walking back and doing his Simran. And then, by the next morning, he reached back to Beas.

So, that was how he would do his Simran and Dhyan.

* * *

Once, after Satsang, Sawan Singh Ji Maharaj called him and he gave him the mic and He told him to tell everyone how he was able to control his mind.

So, he told everyone his experience of how he had gone about it and that he had decided not to eat food till he would be able to get a good meditation. His mind would be still. And sometimes, it would take till midnight to do that. Sometimes, it would take early morning. And sometimes, it would not get still and, in such times, he would not eat food for the whole day — he would give away that food and remain hungry. So, that way, he was able to get control over his mind.

* * *

So, basically, we have to be obstinate with the mind. We have to be stubborn with the mind. And, forcefully, we have to make it do meditation initially. And, once we do that, then we will be able to get the cooperation of the mind in doing our meditation.

* * *

The time is good and quiet and we should make the most of it. Let us get connected with our Simran and Dhyan.

44

SATSANG
15 Aug 2019 – Morning

For Devotion, These Two Aspects Are Very Important — Fear Of Death And Faith In The Master

---

The paathi is singing from the Bani of Sant Swami Ji Maharaj…

Dekho sab jag jaath baha,
Dekho sab jag jaath baha.

THIS IS THE BANI Param Sant Satguru Swami Ji Maharaj. Before I start with the Bani, I would like to bow to the feet Som-Ajaib, Who have graced this poor soul and made him fit for doing this Seva. Though, with Somanath Baba Ji, I had the opportunity and His company only for three years. But He set the foundation of this poor soul. He gave me the knowledge of this Path and I was, otherwise, doing all kinds of rituals. So, He clarified this Path and showed me the correct purpose.

When I did the seva there and the Simran, the reward that was given, the Grace that was showered on me by Him, was limitless. I cannot even make a guess of how much that Grace would be.

After listening to the Satsangs, when I got the pangs of separation from my Master, I came to Bangalore. And I stayed there for six months. I just left my job and I came here straightaway.

After six months, I wrote a letter to my family and told them where I was and, after that, they kept writing letter after letter to me to come back.

So, because of their constant letters, my mind also changed. And, once, I requested the Master—He was going in the January program – so, I asked Him if I could accompany Him because my parents were there so that I could meet my parents and then come back with Him.

He told me, "You are doing good seva here. And, if I am not there, even you will not be here doing this seva. So, it won't be correct. Instead, I will go for the program and then, after I am back, you can go."

The story is long, but He came after twenty days. And then, I did not have the courage to go and ask Him this again.

He used to give Darshan twice a day. So, every day I would think, every time before I went for the Darshan, I used to think, "I will request Him now."

But then, when I faced Him, I would not gather the courage to tell Him. So, I would come back. Like that, many days past.

That way, one and a half months past. Then, finally, I mustered that courage and I stood before Him to ask Him.

He laughingly looked at me and asked me, "What is it?"

So, He asked me what it is, then I said, "I had requested that I go to Bombay. So, I wanted to go."

Then He asked me, "Are you thinking of taking up a job there?"

I told Him, "Yes, I am thinking of taking up a job." Because, by then, my mind had completely changed."

Then, when I said that, He gave me such a look and He told me, "You call that a job, earning two hundred or four hundred rupees a month? Is that really a job?"

And the way He looked at me and He said this, after that, that thought never came in my mind. It just vanished.

So, it was His Grace and His look. It was in that look that I completely forgot all of this — everything that I was thinking about, my family — 'I have a family, I have a village where I can go, I have to earn money', all of those thoughts which had been in my mind, all those vanished forever. I never ever again thought about any of those and they never bothered me again.

Brahmanand Ji has also said in His Bani, "The Master has given me such Grace that He has dispelled all my feelings of attachment."

So, I got that experience when Maharaj Ji told me this.

So, that way, after that, for thirteen years I was doing seva — four years I was there, then eight years I was in Betta, and one year I was in Mudgal. So, all this time, that thought never ever came in my mind.

It was limitless Grace and love that He showered on me and He kept me on this Path and He cut off all my attachments. And, after that, after thirteen years, when I was again going to flow with the tide, Sant Ajaib Singh Ji held my hand and He kept me steadfast on this Path.

He instructed me to go to Andhra and do the seva there. And He helped me in all kinds of respects and in matters of giving me monetary support, giving me spiritual support, giving me the motivation — all of that. So, again, it was limitless Love and Grace that He showered on me. And this — whatever you are seeing here and whatever is happening here — is the Grace of these two great Saints.

In whatever little I explain of the Banis, that again is not within my capabilities. It is these two great Saints and it is Their Grace that is working.

So, even if I thank Them this whole lifetime for the Grace that They have showered, it is not enough.

Whatever Grace the Master showers on the devotee, only that devotee knows how much Grace he has been given. So, I, therefore, bow down to both of these great Saints. And, now, I will continue with the Bani.

Dekho sab jag jaath baha.
Dekh dekh me gathi ya jag ki,
Baar baar yo baran kaha.

Swami Ji Maharaj, in this Bani, says, "Look at this world and see how all the souls and **jivas** are flowing in this ocean of life and death."

Kal has made this world and creation and, in this, he has kept karmas as the essence. And, because of that, all the souls are going again and again in this cycle of life and death.

Sometimes, that soul does those good deeds and by japas, tapas, and penances, he also is given to stay in the heavens. And sometimes, with his bad deeds, he has to also go through the suffering in hell. That way, the soul keeps going in all of these three worlds.

And, that way, Kal and Maya have entangled the jivas in this ocean of life and death and they are completely entangled here. And they are unable to get out on their own.

So, the only way to get out of this ocean of life and death is the company of the Masters. And, with the company of the Masters to get that Grace and follow the Teachings of the Masters, only then we will be able to get out of this ocean of life and death.

Without following the Teachings of the Masters and getting Their Grace, it is not possible for a jiva to get out of this ocean of life and death.

So, He says, "You are indeed fortunate to get the company of the Masters and Their Teachings."

The Masters always caution us about this and make us aware of this ocean of life and death. And, if we are able to follow the Teachings of the Masters, then we will definitely be able to get out of this.

So, by knowledge or ignorance of the deeds, we are entangled here and given punishment and rewards here. And we have made Kal and Maya our 'God'. And, that way, we even pray to the 'God' and we are also entangled here with him.

Dekh dekh me gathi ya jag ki,
Baar baar yo baran kaha.
Dekh dekh me gathi ya jag ki,
Baar baar yo baran kaha.
Chaaro jug chaurasi bhogi,
Athi dukh paaya narak raha.

He says, "The jiva, in all these four yugas, is continuously going in the cycle of 8.4 million lifeforms. And that is because he has no salvation. He has no way of getting out of this." And whenever God Almighty gives that opportunity to that jiva in the form of a human life, Kal and Maya put their veil of illusion. And in that wheel illusion, and in this duality, we are unaware of all our previous births, all of the previous karmas that we have done, and the sufferings that we have gone through because of these. And since we are unaware, in that ignorance, we lose out to this illusion.

The jiva is never able to stand aside and think as to what is the purpose of his life, why he has been given this life, and what he should be doing with it? And, instead, he has manifested himself in the form of all these outward pursuits and desires. And he's holding on steadfastly to them. And that is what is causing him to go again and again in that ocean of life and death.

There is suffering in those 8.4 million lifeforms. Wherever we look, it is very evident. For one living being to live, he has to kill another living being. We see this all the time in all forms. The bigger fish eat the smaller fish to survive. Likewise, the carnivore animals eat the smaller animals to survive. And, in any form, we see this suffering is there.

Chaaro jug chaurasi bhogi,
Athi dukh paaya narak raha.
Janam janam dukh paavath beethe,
Ik chin kahi na chain laha.

So, that is how this jiva has suffering in all these lifeforms. Even if we look in the current situation, we see so many animals being taken for slaughter to the slaughter houses, to the

abattoirs. And why are they all being killed? It is because we all want shoes, we all want leather bags, and all of these animals are going through the suffering for that.

So, for various reasons, all these animals are slaughtered. For our festivals, we slaughter animals. The human being has lost his humanity and he is slaughtering all of the animals for his comfort.

Now, which court are these animals going to? And who was listening to them?

So, like we are treating them today, we will also be going in their life — in that form — and we will also be meted out with the same treatment.

Janam janam dukh paavath beethe,
Ik chin kahi na chain laha.
Paap punn bas bipatha bhogee,
Nahi satguru ka charan gaha.

Even in the human form, the jiva goes through the joy and suffering of life, and how much ever the pain and suffering or the agony that he is going through, he never feels like going to the Satguru. And how ever much suffering he is going through, he is still holding on to this world. And even by Providence, if we get the company of the Saints — we go in a gathering of the Saints — our karmas do not allow us to assimilate Their Teachings. We are not able to understand what They are trying to say. And our karmas push us away. And then, we never go back to those Saints.

Only if we have past impressions, then when we go to the Saints, whatever They are saying is understood by us and we are motivated to follow on those Teachings.

Paap punn bas bipatha bhogee,
Nahi satguru ka charan gaha.
Ab yah deh milee kirpaa se,
Karo bhakthi jo karam daha.

So, this jiva goes through these 8.4 million lifeforms in this ocean of life and death. And it takes tens of millions of lives in these lifeforms and it is constantly drowning in this ocean of life and death. It is trying to stay afloat and suffering, but it is drowning again and again in this ocean.

And, looking at its suffering, when God Almighty gives that soul an opportunity of this human life, there Kal and Maya again put their veil of illusion and entangle it again and send it back to that ocean of life and death.

So, now that we have a human life, we should do something that makes us cut off from this ocean of life and death and we can get salvation from this sorrow.

So, Mahatmas and Saints have referred to this cycle of life and death as the 'ocean of life and death'. And They have referred to the Saints as the 'Saviors' from this ocean of life and death.

Kal and Maya have made it the law and made it a rule that, whichever life the jiva has— whichever form he is in — he is happy in that life. He is not willing to leave or let go of that life.

* * *

Sant Ji used to give a story on this.

Narad Muni is known to transcend across the three worlds and he visits the three worlds. And he carries information on these three worlds.

So, once, when he was in Vaikuntha, he saw that Vishnu and Lakshmi were enjoying. And they were quite happy and content there and there were hardly any jivas. Vaikuntha was quite empty of jivas there.

So, Narad Muni went to Vishnu and requested, "Why don't you allow the jivas — who are suffering in this world — why don't you give them some place in Vaikuntha? How are you so heartless that you are not seeing them suffering and why aren't you giving them some respite in allowing them to stay here in Vaikuntha?"

Vishnu told him, "I have never refused anyone and disallowed anyone from coming to Vaikuntha. Why don't you try? You go and get whoever you want. I will keep him in Vaikuntha."

So, Narad Muni felt very happy. And, now, he had permission to bring the jivas from their suffering and bring them to Vaikuntha.

So, he went there. He thought to himself, "I will be able to get respite for a lot of jivas." And he came to this world.

And here, he asked a lot of old people who were suffering and who were close to their death. So, he asked them if they were interested in going to Vaikuntha? But, none of them wanted to do so.

So, that way, after asking a lot of people, while he was walking, he saw a pig which was there in filth and it had a lot of piglets. So, he thought maybe that pig would want salvation.

He had gone and requested these old people, these aged people, and asked them if they were interested in coming to Vaikuntha? And most of them had refused and they had told him, "Why should I leave my family and go to Vaikuntha?" And, that way, he was unable to convince anyone to come to Vaikuntha.

And then, he saw this pig, which was suffering in that filth. And it had a lot of piglets and they were irritating that pig because they wanted to drink milk.

So, he spoke to that pig and he told the pig, “I have got permission from Vishnu that I can take anyone to Vaikuntha and you are in such a great amount of suffering. You don't have proper food to eat. You are eating filth. And, you are suffering with these piglets and you are staying in this dirt. So, why don't you come with me and you will be very happy in heaven.”

So, that pig asked him, “In heaven, will I get this filth to eat? Will I get these piglets with me? Are they all going to be there in heaven with me?”

So, Narad said, “No, no, you will get nectar there and it is all pleasure.”

The pig said, “If I don't help filth and I don't have these piglets around me, what is the point of coming to heaven?”

So, that pig also refused to go to heaven.

And Narad Muni was quite disappointed to see that people are all suffering, all the beings here are suffering, but none of them are willing to come to heaven.

So, he went there, dejected and disappointed, to Vishnu again, and Vishnu saw him coming alone and he asked him, “Narad, how come you didn't bring anybody with you?”

So, Narad said, “Your Maya is really awesome. People are unable to come out of that Maya. They are suffering. They are suffering a lot. And they are in agony. But none of them want to leave their respective places."

Ab yah deh milee kirpaa se,
Karo bhakthi jo karam daha.
Ab ki chook maaf nahi hogi,
Naana bidhi ke kasht sahaa.

So, Swami Ji Maharaj says, “You have been given a human life now. So, do something which will get you rid of this ocean of life and death, which will free you from this jail? If you lose this opportunity, then you will again go back in that cycle of life and death in the 8.4 million lifeforms and you will have to go through the suffering in hell.”

So, you have been given this wonderful and priceless opportunity of human life. So, you should do something where you don't have to come again and again in this ocean of life and death.

Ab ki chook maaf nahi hogi,
Naana bidhi ke kasht sahaa.
Gafalath chod bhulaao jag ko,

Naam amal ab ghot piyaa.

Swami Ji Maharaj cautions, "If you do not make the most of this opportunity, then this mistake will not be forgiven and you will have to go in those 8.4 million lifeforms. And you will be in deep sorrow there because you will have to go into that suffering of those 8.4 million lifeforms."

Now, in each of these lifeforms there are only up to four elements and the fifth element of ether is not there. And that is why they do not have an intellect and, therefore, they don't have to build an account of karmas. That is only in the human form. And, in the human form, because we have this element of ether and we have the intellect, each and every action of ours has to be accounted.

So, because of the fifth element and our intellect, we have to account for each and every action that we have taken.

Now, how we live this life — if we have done more good deeds and we have done less bad deeds — then, in the next life that we are given as per our karmas, we may be given various lives.

So, if we are given the life of a tree then, in that life also, Maya will look at our karmas that we have done in this human life. If we have done more good deeds and less bad deeds then, in that life of a tree also, we will be given that kind of a positioning where the tree will be growing at a place which is by the riverside, or next to a pond where there is plenty of water and there is good weather. So, that kind of a flexibility or ease in that lifeform is given because of the deeds that one has done in human life.

So, where the bad deeds are more and the good deeds are less, then we are in a similar situation. That tree will grow in a place which is like on the top of a mountain where there is less water, or in a desert. So, wherever, for eight months there may be no water and the tree has to go through that suffering. So, because we have done more bad deeds, there is a greater element of suffering and a lesser element of pleasure in that lifeform.

Likewise, if one has more good deeds done and less bad deeds — and he is born as a horse or as a cow — then they are born in a rich household and they are well taken care of.

Likewise, if more good deeds have been done and he is born as a dog then, that dog may be born in a wealthy family. And there, he will be looked after by the wealthy family. He will have a bed to sleep. He will have cars to travel in. But, he is in the form of a dog.

So, it is the impact that in all these 8.4 million lifeforms — the way we are kept there — that is an impact of the good and bad karmas that we are doing in this human lifeform. Because this is a lifeform in which one can transcend from being a human to God. And that is the impact of the karmas which are carried on in all these 8.4 million lifeforms.

So, if we have bad deeds, more bad deeds, and a person is born like a dog, he may be born in some village where he doesn't get food to eat. He remains hungry most of the time. If he goes to a household for food, they come out with sticks and they beat him with a stick. So, that pain and suffering is more which he has to endure because he has had bad karmas when he was a human being.

Similarly, if he is given a human form also, if he has got more good deeds, then he is born in a rich family. And that impact is there even in a human being —in a human form.

So, likewise, if he has done more bad deeds but, because of his karmas, he is being given a human life, then he may be born in a poor family, or he may have to go hungry for quite some time, or endure more suffering as a human.

So, therefore, this is a very precious lifeform that has been given to us. And the impact of this lifeform is in all the 8.4 million lifeforms. And it also impacts how we will get our salvation.

Gafalath chod bhulaao jag ko,
Naam amal ab ghot piyaa.
Man se daro, karo guru sewa,
Radhaswami bhedh diyaa.

Swami Ji Maharaj says, "Now, you have been given this lifeform, you understand the importance and stay aloof from this world. You don't get lost in the illusion of this world or in the duality of this world. Stay aloof from attachment and Maya and achieve the purpose for which you have been given this life."

Swami Ji Maharaj says, "Do something in this life because of which you don't have to go back in the 8.4 million lifeforms and go through that suffering."

Mouth se darath raho din raath,
Mouth se darath raho din raath.

Swami Ji Maharaj says, "For a devotee, he has to have and remember death — he has to have that fear of death. And he has to have faith in his Master."

So, for devotion, these two aspects are very important — fear of death and faith in the Master.

Like a bird has two wings, it cannot fly with only one wing.

Like that, in devotion, there are two aspects which are equally important — one is our fear of death, our awareness of death; and second, is our devotion towards our Master, our faith in our Master.

So, these two aspects are important. We have to remember that, death is a reality and we don't know when it will come. We don't know when we will die. And if we are aware and keep that in mind, then we will be mindful of doing our devotion without procrastinating it. Because if that fear of death is not there and we feel that we are going to live forever, then we will keep procrastinating our devotion, our practices.

Ik din bhaari bheed padegi,
Jam khudenge dhar dhar laath.
Vaa din ki tum yaad bisaari,
Ab bhogan mein raho bhulaath.

Swami Ji Maharaj says, "You have forgotten that day when the angels of death will come and they will pull out your soul from this body and make you vacate this body. And you will have to die in this lifetime."

We are getting lost in these temporary joys and sorrows of this world and we are forgetting that day on which these angels of death will come and take us from here.

That time of death is quite a horrendous time. It is quite a difficult time for a being because we have not given away this world. We have held steadfastly towards this world and all our desires and all of the outward pursuits. We are not willing to let go.

So, at the time of death, these angels of death come within. They come at our Eye Center from within. And there, they start pulling the attention of the soul, which is scattered all over the body and outside.

Now, they first close the tongue so that jiva cannot talk. And, after they have closed the tongue — that faculty – then they start pulling up the attention of the soul. And once that attention of the soul is forcefully pulled out, then it leaves each and every cell, one by one, and each cell bites like a million scorpions — like a million snakes. The way one would face those things, that is the kind of sting that we face, because we are holding steadfastly to this world.

If we see a worldly person, when he dies, his attention is pulled up by the angels of death and he goes through this suffering. As a result, his body tightens and we find that the body, hands, and legs are very tight. We cannot move them. That is because of the suffering they have gone through when their attention is being pulled out.

As opposed to that, for a satsangi, the Master comes to take the satsangi. And, He takes him lovingly and, therefore, the body of a satsangi, after he is dead, is like in a sleep state. So, the hands, legs, will still be flexible.

The treatment being meted out by the angels of death is very, very strict and very difficult on the soul and the body.

Ik din khaati bane tumhaari,
Chaar kahrava laadhe jaath.
Bhai bandhu kutumbh parivaara,
So sab peeche bhaage jaath.

Swami Ji Maharaj says, "In these temporary pleasures and luxuries, you have forgotten that time when you will be dead and you will be carried on that stretcher to the funeral pyre. Your family will only accompany you till that funeral pyre."

So, you will be accompanied by your family members only up to the funeral pyre because none of them are going to save you from the angels of death and what they are going to do with you.

So, once you are put on that funeral pyre, they are going to light that funeral pyre. And your beautiful body, which you are proud of, will get reduced to two handfuls of ash.

Aage marghat jaay uthaara,
Thiriyaa rove bikhere laat.
Vahaa jampur me narak nivaasaa,
Yahan agni mein phoonke jaath.

He says, "When you die and you are being taken to that funeral pyre, your wife is crying with her head loose and your children are crying behind you, and you are being carried towards the funeral pyre. There you are kept on the funeral pyre and they light the fire. So, when your body is burning here and being reduced to two ashes, your soul is being meted punishment in hell by the angels of death."

So, when your body is being taken here, the mind and soul are being taken to the Lord of Judgment and the Lord of Judgment is looking at your deeds done in this human life — whether you have done more good deeds or more bad deeds. And if there are a lot of bad deeds, then you are first meted the punishment in hell. And if your good deeds are more, then you are sent from there into the 8.4 million lifeforms.

The kind of karmas is a multiple of the actions that we are taking in this life. For earning our livelihood, for providing for our family, we do all kinds of deeds, all kinds of good and bad deeds. And it is these bad deeds which stick to our self. They are not transferred to the rest of the family members. It is only the monetary impact that is shared with the other family members.

Dono din bigaade apane,
Ab nahi sunatha satguru baath.
Vaa din bahu pachthaavaa hogaa,
Ab tum karathe apanee gaath.

He says, “You do not listen to the Mahatmas. You do not follow Their Teachings. And you continue to be under the influence of the mind — of Kal and Maya. And, as a result, you have to go back into those 8.4 million lifeforms."

So, had we listened to the Mahatmas earlier, we would not be in this current state. We would have left this world happily and we would be in the higher planes as our Masters would keep us.

Jawaani gayi buddhatha aayi,
Ab ke din ka inka saath.
Cheth karo maano yah kahanaa,
Guru ke charan jhukaavo math.

So, Swami Ji Maharaj awakens us and He says, “In the four stages of your life, three stages are already passed. So, time is passing and you have to act fast. Three phases that have already gone are your childhood and your adolescence and your youth. All of that has passed now. And now, old age has come upon you.”

So, these three phases have just passed by. In your childhood, you have spent time eating and living. After that, in the adolescence, you have been spending time learning. And in the youth, you have spent time taking care of your families and taking care of yourself. And these three phases have passed by. And now, old age is upon you. And old age is a lot of suffering.

So, after having seeing all this at least in your old age, in this phase, follow the Teachings of the Master. Let go of this world and listen to the Master and what He has to say.

Even now, if we listen to the Master and we follow His instructions, day, night, we do our Simran Bhajan, then even in this stage, in this phase of life, we will happily pass on from this lifeform and we will go to God Almighty, to our True Home.

Cheth karo maano yah kahanaa,
Guru ke charan jhukaavo math.
Radhaswami kahath sunaayi,
Ab tumako bahu bidhi samjaath.

Swami Ji Maharaj says, “At least now you should prioritize your Master. You should become the soul belonging to your Master. You have currently manifested yourself in the world outside and you have counted that as yours. So, at least now, you start belonging to the Master and make the most of what is left of your life.”

So, He says, “Time is short and our life is passing at the speed of wind. The wind is passing and our life is passing away very fast. So, understand the importance of this life. Understand the importance of the valuable time that has been given to us and listen to the Masters and follow the Teachings of the Masters.”

Cheth karo maano yah kahanaa,
Guru ke charan jhukaavo math.
Radhaswami kahath sunaayi,
Ab tumako bahu bidhi samjaath.

Radhaswami.

45

Closing Talk
15 Aug 2019 – Morning

The Saints Are Immortal And They Are With You, Holding Your Hand Till They Take You Back To Sach Khand

---

THIS FIFTEEN-DAY MEDITATION PROGRAM is now over. I pray to the Masters that all of you who have come here, all the foreigners who have participated in this program, — all of you who have left your valuable work behind and who have left your families behind, to come and participate in this program — I pray to my Masters to give you the motivation to go home and do your meditation like you have done here while you have attended this program.

So, like you have spent your time here doing your meditations, when you go back, try to do as much of Simran and Dhyan Bhajan as possible. Use that time and make the most of this life that has been given to you.

Try to mold your lives on the Teachings of the Masters. Whatever you got in the Satsang, try to mold your life according to that. Don't get mislead by the mind. And don't get into that illusion and duality created by the mind.

By doing so, then, you will benefit a lot. And your Masters, Who are waiting for you, They will be very happy with this.

So, all of you, with for your respective Masters — we have initiates of Kirpal Singh Ji Maharaj, of Ajaib Singh Ji Maharaj, and Somanath Baba Ji — all of you should meditate upon and contemplate upon your respective Masters. And you will definitely get Their blessings and Their help.

Saints are immortal. They never die. They are always with you, even though They leave behind this body, which is like an earthen vessel. We have to shed off our earthen vessels — and everyone has to do so, and the Saints also do that — but They are immortal and They are with you. And They are holding your hand till They take you back to Sach Khand.

So, like you have come here and you have given your valuable time and participated here, done your meditations; like that, you go back and do the same.

To all the sevadars who have come from various places, like Mumbai, Rajasthan, and other places, I pray to the Masters that they also develop more devotion and they also get the blessings of the Master. And to all of the others who have participated in this program, whatever seva has been done, if they have felt unhappy with some seva or with some sevadar, then we should not carry any ill feelings from here.

Radhaswami.

GLOSSARY

Agam Lok

One of three purely spiritual realms above Sach Khand; lit. “Inaccessible, Unapproachable”; second highest spiritual region, just below the highest of Anaami, or Radhasoami Dham

Agastya Rishi

Revered sage; one of the Saptarishi from the Dwapar Yuga whose poetry appears in all the Vedic texts, and is mentioned in the Puranas, Ramayana, and Mahabharata; noted to have great mystical powers

Agra

City in Uttar Pradesh state of India, at the banks of River Yamuna; site of the Red Fort and the Taj Mahal; capital of the Mogul empire for over one hundred years; historical home of Swami Ji Maharaj and currently the center of the Agra line of Sant Mat

Agyasini River

River that flows into a cave in southern India where Agastya Rishi did his meditation and penance; today known as the Aghanashini River, which flows into the Arabian Sea near Kumta; believed to originate underground in Sirsi

Ahamkar

One of the constituents of the four-petaled lotus of the antahkaran; lit. “I-maker”, faculty that identifies the fluctuations of chit with the Ego-complex; the illusionary identification of the undivided self with limited and limiting perceptions, thus creating the wrong notion of an individual and separate self

Ajaib Singh Ji

Param Sant Satguru; (1926-1997); known informally as “Sant Ji”; successor to Kirpal Singh Ji Maharaj; provided meditation retreats to thousands of initiates who came from abroad to His Ashrams in Rajasthan; and beginning in 1978, after the passing of Baba Ram Singh Ji’s Guru, Baba Somanath Ji Maharaj, He came every year to Bombay for the benefit of the disciples of Baba Somanath in South India; Baba Ram Singh Ji brought about one thousand souls to get initiated by Ajaib Singh Ji Who gave him so much Grace that Ram Singh considers Him his second Guru; the term “SomAjaib”, which Baba Ram Singh uses routinely to acknowledge His love, gratitude and devotion to two Great Saints of Sant Mat is a combination of the names “Som” and “Ajaib” and provides the name for His ashram in Guddella India, “Som Ajaib Ashram”.

Ajapa

Repetition without conscious effort, like the breath; as Simran becomes perfected, it becomes ajapa

Alakh Lok

One of three purely spiritual realms above Sach Khand; lit. “Indescribable, Invisible, Unperceivable”; sixth spiritual region, located below the seventh, Agam Lok, and the eighth, Anaami Dham

Aligarh

City in northern Indian state of Uttar Pradesh; birthplace of Baba Haridas Ji

Allah

The Arabic name for God Almighty used by Arabic-speaking religions; in Sufism terminology, refers to the Regent of the First Spiritual Region

Amar Das Ji

Param Sant Satguru; (1479-1574); successor to Guru Angad Dev Ji; third Guru in the lineage of Sikh Masters; Guru of Ram Das Ji

Amolak Das

Sadhu mahatma; successor to Sri Chand, the son of Guru Nanak; guru of Bishan Das in the Udasi Mat of two Shabds

Anaami

Highest of three purely spiritual realms above Sach Khand; lit. “Nameless”; also called Radha Soami Dham; home of Anaami Purush

Anahad Shabd

Unstruck music, created without striking any instrument; music of the Astral plane; also Anahad Nad

And, Anda

Astral Realm; lit. “Egg”, second subdivision of Brahmand; lies between the Physical Plane (Pind) and the Causal Plane (Brahm); contains the regions of all gods and goddesses

Andhra Pradesh

State of India, location of Guddella Ashram, which is presently the home of Ram Singh Ji

Angad Dev Ji

Param Sant Satguru; (1504-1552); second in the lineage of Sikh Gurus; successor to Guru Nanak Ji; Guru of Amar Das Ji; credited with having formalized the Gurmukhi script, which was used for the writings of the Sikh's Adi Granth Sahib and the Punjabi language

Apan vayu

One of five pranas or vital airs; controls eliminative functions (excretion, urination, menstruation) and the downward and outward flow of energy in the body

Arjan Dev Ji

Param Sant Satguru; (1563-1606); fifth in the lineage of Sikh Gurus; successor to his father, Guru Ram Das Ji; grandson of Guru Amar Das; Guru and father of Har Gobind Ji; compiled the Sikh's holy book Adi Granth Sahib; started His mission in 1581

Ashram

Spiritual retreat, or living quarters, for a community of souls devoted to spiritual practices; a true ashram will only be created around a realized practitioner

Ashtanga Yoga

Eightfold Yoga path or system; described in the Yoga Sutras of Patanjali and popularized by Swami Vivekananda; starts with Yamas and Niyamas and ends with Samadhi; also known as Raja Yoga

Asuras

In later Vedic texts and post-Vedic texts, regarded as malevolent 'lords' opposed to the benevolent 'lords', or Devas, within their respective domains

Avatar

Incarnation of a lesser deity, who manifests to restore some karmic or ethical imbalance in the world; not to be confused with Saints, Who are primarily concerned with the salvation of souls, with some notable exceptions, like Guru Gobind Singh and some of His predecessors, Who also worked as a kind of avatar to help eliminate the negative forces of Their time

Ayodhya

Ancient City in India in the state of Uttar Pradesh at the river Sarayu; birthplace of Lord Rama; once capital of the ancient Kosala Kingdom; historical home of Paltu Sahib

Bade Maharaj

Lit. “Respected elder great king”; also, “Big” or “Grand”; term of reverence expressed by Somanath Baba Ji for His Master, Sawan Singh Ji Maharaj

Baji Rao II

Peshwa monarch; (1775-1851); younger brother of Tulsi Sahib; last Peshwa of the Maratha Empire

Banaras

City in India on the banks of Ganges River in the state of Uttar Pradesh; also known as Kashi or Varanasi; cultural center of northern India for thousands of years; historical home of Kabir Sahib

Bangalore

Capital city of the Indian state of Karnataka located on the Deccan plateau; site of Baba Somanath Ji's Kengiri Ashram and Baba Ram Singh Ji's Channasandra Ashram

Bani

Scripture, verses, teachings when associated with a Perfect Master; esoterically, another term for Shabd

Bania

Term for a caste used primarily in the state of Bengal to denote bankers, merchants, and traders of the Vaishya caste

Basti

A yogic method of cleansing the colon by drawing warm water through the anus with the help of a little pipe, applying Nauli and Uddiyana Bandha, and then expelling it

Beas

City in India in the state of Punjab; home of Jaimal Singh Ji and Sawan Singh Ji and site of the Dera Jaimal Singh Ji Ashram

Betel nut tree

A species of palm tree which grows in the tropics and produces a fruit or nut. This betel nut, or supari, is eaten as an aftermint or eaten along with betel leaves after meals

Betta Ashram

An ashram of Baba Somanath Ji's at Pahad; managed by Ram Singh Ji for five years between the passing of Somanath Baba Ji and meeting Ajaib Singh Ji

Bhaang

Intoxicating drink or paste made from the buds and leaves of cannabis and then mixed with milk, ghee, mangoes, and Indian spices

Bhagavad Gita

"Song of the Lord"; Sanskrit scripture that is part of the Hindu epic Mahabharata, which presents a synthesis of the concept of Dharma, theistic bhakti, and the yogic ideals of moksha through Jnana-, Bhakti-, Karma-, Raja-Yoga and Samkhya philosophy

Bhai Lehna

Original name of Guru Angad Dev Ji who became the second in the Sikh Guru lineage

Bhai Manj

Disciple of Guru Arjan Dev Ji who was a rich farmer but had to undergo great hardships during his discipleship; [Pleased with his efforts, Guru Arjan Dev Ji offered him the rule over

the three worlds of Kal, but Bhai Manj asked only for the Guru. On further insistence, he requested that subsequent disciples would not have to be put through such rigorous challenges. This resulted in receiving initiation into Surat Shabd Yoga being much easier; this practice continued with His Successor, Guru Hargobind, but resulted in a significant increase in total initiates with the mission of Swami Shiv Dayal Singh Ji, which was described as 'floodgates opening'.]

Bhajan

Devotional practice of listening to the inner Sound Current; devotional song written by a Saint

Bhakti

Devotion

Bhanwar Gupha

Lit. "Whirling Cave"; vortex-like region of four rotating Sound Currents above Maha Sunn, the fourth spiritual region; region providing access to the fifth spiritual region, Sach Khand

Bharthari

Raja, Yogeshwar; (est 13th century); King of Malva Kingdom (modern Ujjain); maternal uncle and companion of King Gopi Chand of Bengal; disciple of Gorakh Nath

Bir Singh

Devotee of Kabir Sahib, Raja of Varanasi

Bishan Das Ji

Disciple of Amolak Das in the Udasi Mat of two Shabds; first Master of Ajaib Singh Ji prior to his full initiation into Surat Shabd Yoga by Kirpal Singh Ji Maharaj

Bombay

City in India in the state of Maharashtra; currently called Mumbai

Brahm, Brahmand

The Causal plane between And and Par Brahm; Lit. "Egg of Brahm" because of its egg-like shape

Brahma

Hindu god; One of the Hindu Trinity; with Vishnu and Mahesh (Shiva); functions as the 'Creator' in the lower three worlds; ruler of the second chakra, the regenerative plexus

Brahmachari

Spiritual aspirant who practices chastity or, in a broader sense, control of all sense organs

Brahmanand Ji

Mahatma from Pushkar in Rajasthan; wrote more than 500 bhajans, some of them were reprinted in the Sant Bani Bhajan Book

Brahmin

Considered the highest caste (varna) in Hinduism; specializing as priests, teachers (acharya) and protectors of sacred learning across generations

Bua Das

Another name for Bangali Babu; disciple of Sawan Singh Ji who disciplined himself to not eat unless he had enjoyed his meditation first

Bulleh Shah

Muslim Saint, (1680-1757); disciple of Shah Inayat Qadiri, better known as Inayat Shah, a Sufi Master of Lahore; His Sufi poetry is written in the Punjabi language

Chakor

National bird of Pakistan known as the "Moonbird"; a bird in love with the moon that loves to gaze at it incessantly

Chakra

One of six energy vortexes, associated with six ganglions within the physical body (Pind Desh), to be differentiated from Kanwals (Brahmand) and Padmas (Sat Desh)

Charan Singh Ji

Param Sant; (1916-1990); grandson of Sawan Singh Ji Maharaj; served as head of Radha Swami Satsang Beas after the passing of Maharaj Jagat Singh Ji

Charandas

Param Sant; (1706-1782); born in Rajasthan, but lived most of His life in or near Delhi; after initiation by Sukh Dev into Surat Shabd Yoga, meditated for twelve years in a cave in the vicinity of Delhi; said to have had fifty-two close disciples; His Gurumukh disciple was Gusain Yuktanand Ji; He was also the Master of Sahjo Bai and Daya Bai

Chatai

A small, very thin piece of carpet or cloth laid on the ground as a mat for sitting

Chaukri

Time equivalent of four yugas: Sat Yuga (1,728,000 years), Treta Yuga (1,296,000 years), Dwapar Yuga (864,000 years), Kali Yuga (432,000 years); a total of 4,320,000 earthly years, or 12,000 divine years; also, Chaturyuga

Chaupar

A cross and circle board game very similar to pachisi, played in India. The board is made of wool or cloth, with wooden pawns and six cowry shells to be used to determine each player's move, although others distinguish chaupur from pachisi by the use of three four-sided long dice [Variations are played throughout India and some parts of Pakistan. In most of the villages of Punjab, Haryana and Rajasthan, this game is played by older people]

Chaurasi

Lit. "Eighty-four"; the Wheel of 8.4 million life forms; the Wheel of Transmigration, or cycle of births and deaths

Cheenti marg

Lit. "Path of the ant"; descriptive term describing one of four stages of development of the soul in its inner progress related to the speed with which the soul travels via the Sound Current within; [in increasing order, the progress is described as the speed of the ant (cheenti marg) from the outer nine doors up to the Eye Center within; the speed of the fish (meen marg), from the Eye Center into Brahm; the speed of a spider (makari marg) from Par Brahm up to Sach Khand; and finally, the speed of the swan (vihang marg) in Sach Khand]

Chilum

A type of pipe for smoking tobacco or other stimulants

Chit

Awareness or consciousness, comprehension; one of the four parts of the antahkaran, the faculty to visualize in our mind

Chudamani

The second son of Dharam Das Ji Who continued the panth of Dharam Das Ji as the first of the forty-two Masters to follow in that chain

Crore

Numerically 10,000,000 (ten million)

Dacoit

Bandit, robber; "dacoity" is the anglicized version of the Hindustani word "ḍakaitī", meaning "armed robber"

Dadar

Densely populated residential and shopping neighborhood in Mumbai's central district, a prominent transit hub with local and national connectivity

Dal

Dried pulse made from lentils, split peas, or various types of bean

Darshan

Grace or blessing received from seeing or being seen by a Saint, or a person of some spiritual advancement; the "auspicious sight" of a holy person

Das Vidhi Nad

Lit. "Ten sounds" or nads, referring to from ten to twenty different inner sounds resonating from chakras below the Eye Center that can be heard within; [The Das Vidhi Nad sounds do not have the power to pull the soul up, but with the manifestation of the Radiant Form of the Master within, the soul is connected to the Anahad Shabd, which is the first manifestation of the Sound Current that has the power to pull the soul up from the physical body into the astral realm.]

Dasharath

King of Ayodhya; father of Lord Rama and his brothers: Bharata, Lakshmana and Shatrughna

Daya Bai

Female Saint; (end of 17th century); belonged to the same family as her Master Charandas and moved with Him to Delhi

Dayal

Lit. "Merciful"; another name for Absolute God, Sat Purush

Delhi

Capital City of India; originally founded by the Pandavas and named Indraprastha; over the course of time it was torn down and rebuilt over eight times; historical home of Kirpal Singh Ji Maharaj and the site of Sawan Ashram

Dhani Dharam Das

Saint; Soul that was pursued through four yugas by Kabir Sahib to ensure his salvation, as told in the Anurag Sagar; prophesized to be followed by forty-two incarnations of subsequent Masters

Dhanvantari

Hindu god of Ayurveda; considered to be an incarnation of Vishnu; emerged out of the Ocean of Milk, while it was churned, holding in his hands a pot of Amrit

Dhoti

Traditional men's garment, worn in the Indian subcontinent made of a rectangular piece of unstitched cloth, wrapped around the waist and the legs, and knotted at the waist

Dhruva, Dru

Mahatma; son of King Uttānapāda and his wife Suniti; initiated by Narad Muni at a young age; through determined devotion and renunciation he was given the boon of becoming the North Star after his death and, as such, became the ruler of our galaxy

Dhunatmak Naam

Shabd; that Name which cannot be spoken or written; Word of God

Dhyan

Meditation, as a state of penetrating and focused attention; with Simran and Bhajan, the means to dispel the illusion of Maya and Kal

Doti

Method of cleansing the intestines by swallowing and extracting 2" strips of cloth soaked in honey

Durga

Goddess; most popular form of goddess Devi; in her form as Durga she is not associated with any god and can display benevolent as well as wrathful aspects; within tantric traditions, she is called Shakti; mostly depicted as the slayer of the buffalo demon Mahisasura

Dwapar Yuga

"Bronze Age", a decline in truth and religious values in evidence; 864,000 years in duration with human lifespans of 1,000 years

Dwarka

City in western India, built to replace the original city of Dwarka where Lord Krishna is said to have ruled and, as such, is one of the four most sacred pilgrimage sites for Hindus; believed to have been the first capital of the state of Gujarat

Fakir

Sufi ascetic; Sufi equivalent to Sant; someone who has reached the region of Haqq

Gandharvas

Male nature spirits with superb musical skills, frequently depicted as singers in the court of Gods; husbands of the Apsaras; guardians of the Soma; some are part animal, part human, usually bird or horse

Ganges River, Ganga

Longest river in India; site of many Hindu bathing pilgrimages; waters are considered sacred to Hindus

Ganika

Prostitute (veshya) who was taken to heaven by Vishnu

Gautama Buddha

Avatar; (est 558 – 491 BCE); ninth incarnation or avatar of Lord Vishnu, according to Vaishnava Hinduism; founder of Buddhism as a religion; established a monastic order in eastern India; adopted the Noble Eightfold Path, or Middle Way, to enlightenment as a means of liberation

Ghadi

Astronomic time reference (an extremely short time) of three hours

Ghee

Clarified butter

Ghuman

City in the state of Punjab; historical home of Hindu Saint Namdev (1270-1350) and site of His shrine; birthplace of Jaimal Singh Ji Maharaj

Gobind Singh Ji

Param Sant Satguru and avatar; (1666-1708); tenth in the lineage of Sikh Gurus; last of the Sikh Gurus recognized by orthodox Sikhism; started the Khalsa military faction to fight the Moguls

Gopi Chand

Raja, Yogeshwar; (13th century?) King of Bengal; companion of the King Bharthari; disciple of Jalandhar Nath

Gora Kumbhar

Hindu Saint; (1267-1317); a potter; Guru of Namdev

Gorakhnath

Yogeshwar; (est 13th century); disciple of Matsyendranath, one of the Mahasiddhas; founder of the Nath Hindu monastic movement in India; debated Kabir as a pundit and was humbled in defeat

Grahasth

Householder; head of a family

Guddella Ashram

Present home of Ram Singh Ji in a rural area of the Indian state of Andhra Pradesh

Guna

Quality, peculiarity, attribute, property; the three gunas and their origins are: sattva (Vishnu), goodness, constructive, harmonious; rajas (Brahma), passion, active, confused; and tamas

(Shiva), darkness, destructive, chaotic; they are present in all things and their interplay defines someone's or something's character or nature and determines the progress in life

Guru

Spiritual Teacher, Master; lit. "Dark to light"; guide and protector of the spiritual aspirant

Guru Granth Sahib

Primary scripture of the Sikh religion; originally compiled in 1604 by Bhai Gurdas under the direction of Guru Arjan Dev Ji; renamed from original Adi Granth Sahib by the Sikh orthodox after the tenth Guru, Guru Gobind Singh, left the body; intended to serve as the living Guru in the absence of a recognized living Master

Gurubhakti

Devotion to the Guru

Gurumukh

Lit. "Mouthpiece of the Guru"; devotee who has submitted his being to the Guru, enabling himself to give full expression to the Guru's teachings

Gyanindriyas, Jnanendriyas

The five sensory organs of the body: nose (ghrana), eyes (caksu), tongue (rasana), skin (tvak) and ears (srotra); complimentary with the five karmendriyas; [Lit translated, karmendriya means 'organ of action' – that which facilitates our sensory contact with the outer world — or that which enables us to interact with the material objects of the world. These five organs of action are: 1. pada (feet) for locomotion; 2. pani (hands) for dexterity; 3. payu (rectum) for excretion; 4. upastha (genitals) for reproduction; 5. vak (mouth) for speech

Hanuman

Avatar of Shiva; devotee of Rama; one of the chieftains of Sugriva, lord of the monkey-like Vanara race; rescued Rama's wife Sita from the demon king Ravana; widely revered in India as the consummate disciple

Haridwar

City on the banks of the Ganges River; regarded as a holy site in Hinduism; "Vishnu's Gate"; hosts the Kumbh Mela festival every 12 years

Hathras

City in India in Uttar Pradesh; site of Tulsi Sahib's Jogiawalla village

Havan

A fire ritual performed by Dhani Dharam Das as part of the Satya Narayan ritual; also, homa, lit. "ritual", described as a votive ritual involving material and symbolic items, such as grains, ghee, milk, incense and seed

Indriya

Sense organs; the five Jnanendriyas, or senses of perception: eyes, ears, nose, tongue, skin; and five Karmendriyas, or organs of deed: mouth, hands, feet, sexual organ and anus

Jaggery

Traditional raw sugar obtained by evaporating water from sugarcane juice or other sources

Jaimal Singh Ji

Param Sant Satguru; "Soldier Saint" (Santsipahi); (1839-1903); soldier in the Indian army; initiated by Swami Ji Maharaj in 1856 and began mission as Guru in 1877; one of Swami Ji Maharaj's successors; Guru of Sawan Singh Ji Maharaj

Jal Pralay

Dissolution that occurs after each Mahayuga or Chaukriyuga

Jalandhar City

City in India; capital of Punjab until 1953

Jalandhar Yogi

Also known as Jalandhar Nath; Mahasiddha Jalandharipa (12th century); guru of Raja Gopi Chand

Japa, japi

Lit. "To utter in a low voice, repeat internally, mutter"; meditation discipline involving repetition of mantras, orally or silently; one who practices japa is called a japi

Jesus of Nazareth

"Christ (Anointed One)", founder of Christian religion; some references to Inner Light and Inner Sound are found in the New Testament evidencing a relationship between esoteric Christianity and the practice of Surat Shabd Yoga

Jhanjari Dweep

Island Region; lower part of Sahasdal Kamal; region Maya descended to create the five elements necessary for the creation of the three lower worlds

Jiva

Soul embodied in the body; the soul is indestructible, is eternal and shall sustain forever and cannot decay

Jogiawala Gaon

Ashram of Tulsi Sahib, in Hathras

Jyoti

Light, inner light; another name for Maya; also denoting Prakriti

Kabir Sahib

Muslim Saint (1398-1528); Muslim Saint from Kashi; author of Anurag Sagar (Ocean of Love); first Saint to manifest in all four yugas

Kailash

The heaven of Shiva and Kuber; one of the three eminences in Trikuti with Mer and Sumer

Kal Niranjan

Time personified; the Negative Power; one of the sixteen sons of Sat Purush; ruler and creator of the lower three worlds: Pind, And, and Brahmand

Kali Yuga

"Iron Age", the Age of irreligion and ignorance as religious principles are in full decline; most religions will disappear completely within a few thousand years; Kali Yuga lasts 432,000 years with a human lifespan of only 100 years

Kamaali

Daughter of Kabir Sahib

Kamandal

Oblong water pot made of a dry gourd (pumpkin) or coconut shell, metal, wood of the Kamandalataru tree, or from clay, usually with a handle and sometimes with a spout; used by yogis to store water

Karma

Action, work, or deed, and its repercussions; referring to the material principle of cause and effect; the intent and actions of an individual (cause) influence the future of that individual (effect), which keeps a soul wandering in the cycle of transmigration; includes unfinished action and action done under the impression of ego and desire

Karmendriya

Five senses of action; lit. "karmendriya" means 'organ of action' – that which facilitates our sensory contact with the outer world — or that which enables us to interact with the material objects of the world. These five organs of action are: 1. pada (feet) for locomotion; 2. hasta (hands) for dexterity; 3. payu (rectum) for excretion; 4. upastha (genitals) for reproduction; 5. vak (mouth) for speech

Karnataka

State of India; location of Channasandra Ashram, site of western disciple retreats

Kazi

Magistrate or judge of the Shariʿa court, who also exercises extrajudicial functions, such as mediation, guardianship over orphans and minors, and supervision and auditing of public works; also "Qadi", meaning to "judge" or to "decide"

Kheer

Indian sweet dish made from various ingredients, i.e. milk, pumpkin, rice, carrot, wheat, etc.; also, khir

Khichree

Boiled dish or meal made with rice and split lentils, ghee, and salt

Kirpal Singh Ji

Param Sant Satguru; (1894-1974); founded Ruhani Satsang; President of the World Fellowship of Religions from 1957-1971; first Living Master to visit the West; one of Sawan Singh Ji Maharaj's successors; Guru of Ajaib Singh Ji Maharaj

Krishna

Avatar; eighth avatar of Vishnu, Hindu god who gave the oral teaching of the Bhagavad Gita; central character in the Mahabharata who came to usher in the Kali Yuga

Kriyaman karma

Karma created during the current incarnation of a soul; stored at the heart center

Kshatriya

One of four castes, or varna, of the Hindu society; associated with the ruling and military elite, the warrior caste

Kurma

First Son of sixteen Sons created at the beginning of Creation by Anaami Purush; provided the material for creation of the lower worlds by Kal; also known as Kurm

Lakh

Numerically 100,000 (one hundred thousand)

Lakshman

Son of Raja Dasharath and half-brother of Rama

Lakshmi

Hindu goddess of fortune and wealth; wife of Vishnu; also called Padma, Kamla, Shri

Langar

Communal kitchen at an ashram or Sikh temple, where food is served to all for free

Lanka

Name of Sri Lanka from the prior Dwapar Yuga; fortress city of the demon Ravana; esoterically a reference to Trikuti

Loi

Wife of Kabir Sahib

Maghar

City in the state of Uttar Pradesh; burial place of Kabir Sahib to defy the Hindu belief that one goes to hell if one dies there

Maha Kal

Form of Kurma whose abode is in Maha Sunn

Maha Pralay

"Great Dissolution"; dissolution of Creation that occurs up to the region of Bhanwar Gupha

Mahabharata

One of the two major Sanskrit epics of ancient India; an epic narrative of the Kurukshetra War and the fates of the Kaurava and the Pandava princes; composed by Ved Vyasa as an allegorical story of the inner science, long before it was historically acted out at the turn of Dwapar to the Kali Yuga, to veil its true importance; also contains some other principal works, like the Bhagavad Gita, Damayanti's story etc. and is the longest known epic poem of mankind; longest version comprises about 200.000 verses

Mahajan

Lit. "Great person"; a distinguished person

Maharashtra

State in the western region of India; second most populous; home of Tulsi Sahib and Sakkubai; Shivaji Maharaj, a disciple of Guru Ramdas, was the first king of the Marathi empire

Mahatmas

Lit. "Great souls"

Mahesh

Hindu god; one the Hindu Trinity; also known as Shiva, the 'destroyer' of the lower three worlds

Makari marg

Lit. "Path of the spider"; descriptive term describing one of four stages of development of the soul in its inner progress related to the speed with which the soul travels via the Sound Current within; [in increasing order, the progress is described as the speed of the ant (cheenti

marg) from the outer nine doors up to the Eye Center within; the speed of the fish (meen marg), from the Eye Center into Brahm; the speed of a spider (makari marg) from Par Brahm up to Sach Khand; and finally, the speed of the swan (vihang marg) in Sach Khand]

Malayagiri Mountain

Mountain generally thought to be near the Himalayas, supposedly known for high-quality sandalwood trees; [In Bharatiya literature, a description of Malayagiri is given by many poets, known for its sandalwood trees. However, an earlier source mentions Srigandhan sandalwood as the finest quality was found in the Malaya mountains in the south, hence the name Malayagiri; the Malaya mountain range is an ancient Indian name for the southernmost part of the Western Ghats. Malaya was later on probably mixed up with the word Himalaya.]

Manmukh

One who is given to obey the dictates of the mind being influenced by the five dacoits of lust anger, greed, attachment, and ego; one who shows indifference to the Guru and the Teachings of Sant Mat

Mansarovar

Pool of nectar in Par Brahm region beyond the three lower worlds, wherein the soul is cleansed of karmas upon immersion

Mantra

Lit. "Instrument of thought"; name, word or phrase repeated orally or silently to inculcate desired trait or blessing of a specific god or deity, or to transport someone to a specific transcendental location

Maya

Lit. "Illusion", Co-creator of the three lower worlds with Kal (Physical, Astral, Causal); also known as Shakti or Durga

Meen marg

Lit. "Path of the fish"; descriptive term describing one of four stages of development of the soul in its inner progress related to the speed with which the soul travels via the Sound Current within' [in increasing order, the progress is described as the speed of the ant (cheenti marg) from the outer nine doors up to the Eye Center within; the speed of the fish (meen marg), from the Eye Center into Brahm; the speed of a spider (makari marg) from Par Brahm up to Sach Khand; and finally, the speed of the swan (vihang marg) in Sach Khand]

Mian Mir

Sufi Saint; (1550-1635); close friend Guru Arjan; was honored to lay the cornerstone of the Sikh's most holy site, the Golden Temple at Amritsar, the Harmandir Sahib, in 1588; before Guru Arjan's death Mian Mir asked if He should destroy the city of Dehli to save Him from

torture; resided in Lahore, specifically in the town of Dharampura in present-day Pakistan; a direct descendant of Caliph Umar ibn al-Khattab and belonged to the Qadiri order of Sufism; spiritual instructor of Dara Shikoh, the eldest son of Mughal emperor Shah Jahan; founder of the Mian Khail branch of the Qadiri order; His sister Bibi Jamal Khatun was a disciple and a notable Sufi Saint in her own right

Mira Bai

Female Saint; (16th century); Rajput princess, born as daughter to the Raja of Merta and married to Raja Bhojraj from Mewar in Rajasthan; later, a disciple of Ravidas Ji; known for devotional songs

Mohammed Sahib

Prophet; (570-632); founder of Islam religion; [Upon his death a schism developed when a faction of followers claimed Ali ibn Abi Talib to be the rightful successor, became the Shia sect; and another faction led by Abu Bakr who was nominated as successor by Umar ibn al-Khattab, became the Sunni sect.]

Moni

Nickname for Wazira, a disciple of Sawan Singh, who became a mute after chastisement for displaying inner progress outwardly; lit. "Person who is silent"

Mudgal

Village near Guddella Ashram

Mumbai

City in India, Bombay, location of Parel Railway Station

Muni

An ascetic; prestigious title among sages

Musa Peygamber

Prophet; (est 1391 – 1271 BCE); the Prophet Moses; 'Peygamber' literally means "prophet"; in Turkey, the Prophet Moses is sometimes referred to as "Peygamber Efendimiz"

Naam

Sound Current, synonymous with Shabd, Dhun, Logos, etc, lit. "Name"; also, the mantra or words given to initiates during Initiation or Naam Daan

Nagas

Snake-like entities found in the Patala; see Patala

Namdev

Hindu Saint; (1270-1350); born in Maharashtra; a calico printer by profession; disciple of Vishoba Kechar, whom he accepted on the advice of the potter Saint Gora Khumbar and Jnanadev; his poetry was written with musical accompaniment as bhajans and sixty-one are included in the Adi Granth Sahib; spent the last seventeen years of His life in Ghuman, which was actually founded by Him

Nanak Ji

Param Sant Satguru; (1469-1539); first in the lineage of Sikh Masters; Guru of Bhai Lena (Guru Angad); contemporary of Kabir Sahib

Narad Muni

Vedic Sage who plays many roles within the stories of the mystic past; initiated the dacoit Ratnakar, who was later to be known as Valmiki

Neem tree

Tree whose bitter leaves are used in making medicinal tea, or branch used as toothbrush

Neti

Method of cleansing the nasal passages by passing fine thread soaked in wax through the nose and out the mouth; also, passing of saline water through the nasal passage

Niranjan

Kal Niranjan; a son of Sat Purush; creator (with Maya, Brahma, Vishnu, and Shiva) of the lower three worlds (Physical, Astral, Causal); the Negative Power

Nizamabad Ashram

Ashram founded by Baba Somanath Ji; located in the village of Kisan Nagar, district of Nizamabad, in the state of Telangana.

Paathi

Reader or chanter of the sacred verses knowledgeable about the different ragas or singing modes

Pahad Ashram

Mountain ashram of Baba Somanath Ji where Ram Singh was managing the ashram for four years; closely situated to Baba Ji's present Guddella Ashram; also, the place where Ram Singh did extensive meditations in this incarnation as well as in a prior incarnation as the yogi Mahadevappa

Paisa

100th part of a rupee

Paltu Sahib

Param Sant; (1710-1789); resided in northern India in the state of Uttar Pradesh; known for being bold and outspoken; born in village Nagpur Jalalpur (Nanga Jalalpur) in the district of Faizabad; a Kandu (parched grain) trader by caste; disciple of Govind Das, both of whom received initiation from a sadhu named Baba Janki Das; [Later Govind Das Ji, on his way to Jagannath Puri, got the Darshan of Bhikha Sahib from whom he came to know of the Inner Secrets. On Govind Das Ji's return, Paltu Sahib received initiation in the True Essence from him and adopted him as his Guru and spent the later part of his life in Ayodhya.]

Pampapati Sarovar

One of the five sacred lakes of India; site where Shabri waited to meet Rama from a story in the Ramayana; Pamapapati is another name for Shiva meaning "husband of Pampa", another name for Shiva's consort; Estimated locations are, most probably, Pampa Sarovar near Hampi, where her guru, Rishi Matanga, lived at a place called Matanga Parvat; or a place in Kerala called Sabarimala, which seems also to be connected to Shabri

Panth

Path or sect

Par Brahm

First spiritual region above the three lower worlds of the Negative Power where the soul gets cleansed of all karmas and impressions by bathing in the Mansarovar, the Pool of Nectar; plane of true Self-Realization, recognizing the relationship of the soul with the Creator; the soul's light here equals twelve suns

Parshad

Lit. "Blessed gift", usually food or drink blessed by a Saint; also, Prashad

Parvati

Hindu goddess of fertility, love, and devotion; wife of Shiva; considered to be the gentle and nurturing aspect of Shakti, the great mother goddess

Peshwa

Equivalent to a modern prime minister in the Maratha Empire, and later became the de-facto leaders of the Maraths

Pind

The physical plane; Pind, And, and Brahmand form the three worlds of Kal's creation

Pipa

Raja Pipa; king of a small Rajput kingdom; after his abdication, he became a wandering mendicant and finally became a disciple of Ravidas

Pipal

Holy fig tree worshipped by Hindus as the most sacred of trees

Pitra puja

A Hindu ritual performed where food is generally offered to appease ancestors

Prahlad

A very pious boy whose childhood is the subject of most of the major stories in the Puranas; son of the evil king Hiranyakshyap; devotee of Vishnu; [He is ultimately saved from his father's efforts to kill him by Narasimha, a part lion, part man avatar of Vishnu, who, when killing Hiranyakshyap, stood in a door frame, thus being neither inside nor outside, and killed him at dawn, when it was neither day nor night, to overcome the boon given to him.]

Pralabdh karma

Karmas, which constitute one's preset destiny; stored and acted out from the eight-petaled lotus at one's forehead; the fate karmas of wealth and poverty, health and sickness, happiness and unhappiness

Pranayama

Practice of controlling the breath; if used as a vehicle for yogic practices it is limited in scope to rising up to Akash region, from where prana, or the 'vital air', originates

Prashudh vayu

The prana or vital air that Vishnu uses to turn the baby in the womb before birth commences

Puja

Reverence, honor, homage, adoration, worship; prayer ritual performed by Hindus, Buddhist, Jains, and Sikhs

Pul

Bridge; also, pool

Pundit

Scholar or teacher of any field of knowledge in Hinduism, particularly the Vedic scriptures, dharma, Hindu philosophy, or secular subjects, such as music

Punjab

State in northwestern India and Pakistan; historical home to Guru Nanak Sahib and the birthplace of Sikhism; its name is derived from the five tributaries to the Indus river that flow through this land, the Hindi Panch: Jhelum, Chenab, Ravi, Sutlej and Beas rivers

Purana

Lit. "Ancient, old"; a vast genre of Indian literature about a wide range of topics, particularly myths, legends and other traditional lore

Puri

Unleavened, deep-fried Indian flatbread

Pushpaka

The most famous of all Vimanas (flying chariots or palaces); a gift from Lord Kubera to Ravana and returned to him by Rama; used by Ravana to abduct Rama's wife Sita

R. R. Singh

A friend of Ram Singh's with whom he stayed while working in R. R. Singh's betel leaf business and perfecting his Simran

Radhaswami

Descriptive Name of God; initially used by Swami Shiv Dayal Singh Ji; lit. "Lord of the Soul"

Rajasthan

State of India, desert location of 16 P.S. and 77 R.B., ashrams of Sant Ajaib Singh Ji Maharaj; home to Mastana Ji

Rajogun

Attribute or quality of activity, passion, sensuality; an essence of Lord Brahma; one of the three gunas with satogun and tamogun; characteristic of persons who are intellectuals inclined towards trades and businesses, sciences, or the priesthood as vocations

Rama

Hindi god; avatar of Vishnu in the Treta Yuga, brother of Lakshman, husband of Sita

Ramayana

An ancient Indian epic, as it is known nowadays, which tells the story of king Rama and his wife Sita, later on, translated to Hindi (Awadhi) by Tulsi Das Ji; originally written by Rishi Valmiki as an allegorical narrative of the soul's journey, before it was acted out at the turn from the Sat Yuga to the Treta Yuga to veil its true inner meaning

Rasam

A spicy South Indian watery curry

Ravana

Rakshasa; son of Rishi Vishrava and Kaikesi from the Rakshasa race; half-brother of Kubera; demon enemy of Rama; could not be killed be either god or demon as a boon given to him by Brahma, but he forgot to include humans; kidnapped Sita to his golden fortress in Lanka and was later killed by Rama with the help of Hanuman

Ravidas Ji

Hindu Saint; (1450-1520); successor of Ramananda; Guru of Mira Bai, Raja Pipa; fourteen of his poems appear in the Adi Granth Sahib

Riddhi

Generally interpreted as powers of riches and gifts, or boons of prosperity; also the name of Kubera's wife (granting well-being) and one of the consorts of Ganesha [Wikipedia has Buddhi, Siddhi and Riddhi as consorts of Ganesha, given as gifts from Brahma, identified as "wisdom-Buddhi, spiritual powers-Siddhi and prosperity-Riddhi"] [There appears to be a lot of overlapping of qualities of Riddhis, Nidhis, and Siddhis in supporting literature, so it is difficult to isolate specific qualities of Riddhis separately, other than to say they relate generally and primarily as boons of prosperity]

Rishi

Seers or sages who, after intense meditation (tapas), often for many thousands of years, realized truths and eternal knowledge; composers of mantras (mantrakars) and factual writers of history

Roti

Type of Indian flatbread, another name for chapatti

Rupee

Currency unit in many Asian countries like India, Pakistan, Nepal etc.; equals 100 paise; originally, a generic descriptor of silver coins of a specific weight

Sach Khand

Lit. "True and Imperishable Region"; the spiritual region above Bhanwar Gupha and below Alakh Lok, home of the Saints; also Sat Lok

Sadhu

Religious ascetic who is solely dedicated to achieving mokṣa (liberation); derived from the Sanskrit root sadh, meaning "to reach one's goal", "make straight", or "gain power over"; in Sant Mat, denotes a devotee who has reached the top of the Third Plane of existence, Par Brahm

Sahaj

Lit. "Easy, unforced, natural, real"; esoterically, the transition from a state of "becoming" to a state of ""being"; at 'One' with the Supreme Lord; Sahaj Samadhi is the state of identification with the Ultimate Reality, beginning in Par Brahm and completed in Sach Khand; also, Sehj

Sahjo Bai

Female Hindu Saint; gurumukh disciple of Charandas; author of the book: Sahaj Prakash

Saligram Ji

Param Sant; (1829-1898); Rai Saligram Ji; author of Sar Bachan and other writings published under his Guru's name, Swami Shiv Dayal Singh Ji Maharaj; Postmaster General of Uttar Pradesh; later became one of Swami Ji's successors in Agra

Samadhi

Lit. "Unified Mind"; a term of Hindu and Buddhist origins; a state of consciousness where one 's mind is unified into single-pointed attention with the object of one's meditation

Sanchit karma

Storehouse of soul's unredeemed karma, stored in fortress-like structures within the Causal Plane

Sangat

Congregation of followers of a Guru; on whole, those who have received Naam initiation; in Buddhism, denoting the totality of all the followers, especially all the monks; derived from sangh, meaning "company"

Sant Ji

Informal name of Ajaib Singh Ji

Sant Mat

Lit. "Path or Doctrine of the Saints"; also known as Surat Shabd Yoga

Sar Shabd

Lit. "Essential Sound"; manifestation of the Sound Current heard in Par Brahm

Sarvajeet

Pundit, scholar; a pundit who debated Kabir over the Vedas and Puranas; when he is defeated he accepts Kabir as his Master

Sat Lok

Lit. "True Region"; Sach Khand, the fifth plane; home of the Saints; below Alakh Lok, Agam Lok, and Anaami Dham

Sat Naam

Lit. "True Name", Appellation of the Lord of the fifth plane of Sach Khand-Sat Lok

Sat Purush

Lit. "True Being"; presides over Sach Khand-Sat Lok; also called Akal Purush

Sat Shabd

Highest form of the Sound Current emanating from God Almighty, Anaami Purush

Sat Yuga

"Golden Age", cyclical Age of Truth and true religion, where all are truthful; the first of four yugas that lasts 1.728 million years with a human lifespan of up to 100,000 years

Satguru

Lit. "True Guru", Saint Who, having access to the Sach Khand, redeems lost souls; Saints commissioned by Their Master, or God Almighty, to guide souls back to their True Home, Sach Khand

Satogun

Attribute or quality of truth, purity, harmony, benevolence; an essence of Lord Vishnu; one of the three gunas with rajogun and tamogun; characteristic of persons who are spiritually inclined towards prayer and devotion, introspective

Satsang

Lit. "In Association with Truth"; to be in the company of the Truth of a Living Master; typically, outwardly, through hearing the Master's discourses and receiving His Darshan; also, in the inner context, meaning to be absorbed in the inner Sound Current of Truth

Satsangi

One, who is attending Satsang, inner or outer; an initiate of Surat Shabd Yoga

Sawan Singh Ji

Param Sant Satguru; (1858-1948); successor to Jaimal Singh Ji Maharaj; Guru of Kirpal Singh Ji Maharaj, Somanath Baba Ji Maharaj, and Mastana Ji

Seva

Selfless service, charitable actions by and from mind, body, and wealth

Sevadar

Person, who performs various acts of selfless service as devotion to the Guru; including physical, financial, and spiritual, in the form of Bhajan and Simran

Shabd

Sound Current, synonymous with Naam, Dhun, Logos, etc; lit. "Word"

Shabri

Tribal woman who tasted and served berries to Rama in the epic "Ramayana"; female disciple of Matang Rishi

Shah Rag

Lit. "Royal Vein"; Sufi word for Sushumna, the central vein in the subtle body

Shastra

Book or treatise on a technical or specialized knowledge in a defined area of practice; in early Vedic literature, referred to any precept, rule, teaching, ritual instruction or direction

Shiva

Hindu god; one of the Hindu Trinity with Brahma and Vishnu; the "Destroyer"; also called Mahesh

Shivling

An abstract or an iconic representation of the Hindu deity, Shiva

Shudra

Fourth caste (varna) of Hindu society; defined as those who serve the other three varnas: brahmins (priests), kshatriya (those with governing functions), vaishya (agriculturalists, cattle rearers, and traders); menial workers

Shyam Rao

Original name of Tulsi Sahib

Siddhis

Miraculous powers obtained by means of yogic practices and granted by avatars to keep mankind subjugated to their own karmas; eighteen in number, of which the so-called "Eight perfections" are most famous [Their use is forbidden by Saints and they are kept hidden from satsangis] Definitions of these eight siddhis vary slightly from different sources but, generally, they are: 1. Aṇimā: ability to become extremely small or invisible to external eyes; 2. Mahima: ability to increase one's body to any size; Garima: ability to increase one's weight as one wishes and become immovable; 4. Laghima: ability to make ones's body almost weightless and the ablility to enter the body of any creature; 5. Prāpti: ability to obtain and create anything by merely wishing it; 6. Prākāmya: ability to fulfill the wishes of others; 7. Iṣiṭva: ability to attain all glories and lordship over creation; 8. Vaśitva: ability to subjugate others and bring them under ones's control [There are an additional ten secondary siddhis bringing the total to eighteen] Generally, they are: 1. Aanūrmimattvam: being undisturbed by hunger, thirst, and other bodily appetites; 2. Dūraśravaṇa: hearing things far away; 3. Dūradarśanam: seeing things far away; 4. Manojavah: moving the body wherever thought goes through teleportation or astral projection; 5. Kāmarūpam: assuming any form desired; 6. Parakāya praveśanam: entering the bodies of others; 7. Svachanda mṛtyuh: dying when one desires; 8. Devānām saha krīḍā anudarśanam: witnessing and participating in the pastimes of the gods; 9 Yathā saṅkalpa saṁsiddhiḥ: perfect accomplishment of one's determination; 10. Ajñāpratihatā gatiḥ: orders or commands being unimpeded

Simran

Repetition of names or thoughts; in Sant Mat, the simran of worldly thoughts is controlled through the Simran of the Five Charged Names, repeated by an initiate throughout the day

and when sitting for meditation as a means of collecting the thought currents at the Third Eye Center; also used as a password of sorts to higher planes and protection from Negative Power influences

Sita

Avatar of Lakshmi; consort of Rama; adopted daughter of King Janak who found her while plowing for a yajna; kidnapped by Ravana

SomAjaib

Term coined by Baba Ram Singh Ji to acknowledge the Supreme Grace of the two great Sant Mat Masters — Somanath Baba Ji Maharaj and Ajaib Singh Ji Maharaj — Who formed and shaped His life on the Path of Surat Shabd Yoga and to Whom He gives all credit for the success of His mission and ongoing Seva; see also; glossary entries Somanath Baba Ji and Ajaib Singh Ji Maharaj

Somanath Baba Ji

Param Sant Satguru; (1885-1976); one of Sawan Singh Ji Maharaj's successors; from childhood, he was a brahmcharya (celibate) and at a young age he took a vow of sannyasa and became a Nath Panth yogi; he performed rigorous austerities and mastered Kundalini Yoga practices through pranayamas, attaining many supernatural powers, but he did not find peace of mind; finally, he came to the feet of Sawan Singh Ji Maharaj and obtained initiation into Surat Shabd Yoga; with the Grace of his Master, he became a perfect Gurumukh disciple and was entrusted with spreading the Teachings of Sant Mat in the south of India; in 1974, as a Satguru, He gave the Naam Daan initiation to BabaRam Singh Ji.

Surat

Lit. “Face”; in the spiritual sense, attention of the soul, or the 'face' of the soul, which is understood to be an outward expression of the soul; also, the soul's faculty of intrinsic hearing; one of the two faculties left to the soul after leaving the realm of the sense organs behind; see also Nirat (soul's faculty of seeing)

Surat Shabd Yoga

The means of reconnection with God; lit. “Yoking the Soul or the soul's hearing faculty (Surat) to the Sound Current (Shabd)”; also provides the power of practical discernment, enabling the attention to rise higher by moving on through the Nirat's (power of seeing) absorption in the Inner Light

Sushumna

Lit. “Gracious”; one of three energy flows in the body (Ida, Pingla, Sushumna); the central vein (nadi) in the astral body that provides a pathway to higher regions; energized, usually, during dawn and dusk; non-dualistic by nature

Swami Shiv Dayal Singh Ji

Param Sant Satguru; (1818-1878); known as Swami Ji Maharaj; credited with founding the Radha Soami Faith and with writing the Sar Bachan; Guru of Jaimal Singh Ji Maharaj

Sweth Sunn

Lit. "White Void"; situated above Sahasdal Kamal and below the lower part of Trikuti; region Kal went to after instructing Maya to create the three lower worlds; also called Set Sunn

Tamogun

Attribute or quality of ignorance, delusion, malevolence, inertia; an essence of Lord Shiva; one of the three gunas with satogun and rajogun; characteristic of persons who are aggressive and self-indulgent, inclined toward intoxicants and criminal behavior

Tapa

Intense spiritual practice, meditation, or austerity done with intense dedication and enthusiasm, often heat-producing; from the Sanskrit word "to heat"; also tapasyaa

Tapi, Tapasvi

Pratitioner of tapas, austerities; an ascetic; also, tapi

Telangana

State in India; youngest state in India formed in June 2014

Treta Yuga

"Silver Age", the second of the four-yuga cycle; introduction of ignorance takes place in this age; lasts 1.296 million years with a human lifespan of up to 10,000 years

Trikuti

Lit. "Three Mountains"; (Mer, Sumer, and Kailesh); home of the gods; lower part situated at top of the Astral and upper part constitutes the first region of the Causal Plane

Tukaram

Sant; (est. 1598-1649); poet and member of the Bhakti movement in Maharashtra; introduced Shivaji to his Guru, Ramdas

Tulsi Sahib

Param Sant Satguru; (1763 - 1843); successor of Ratnagar Rao; Guru of Swami Ji Maharaj; from the Peshwa family in Maharashtra in Poona; originally named Shyam Rao (Amrit Rao) and was elder brother of the adopted Baji Rao II; wrote the "Ghat Ramayana"

Udasi Mat

Religious sect of ascetic sadhus centered in northern India; based on the teachings of Sri Chand (1494–1643), the son of Guru Nanak; [Sri Chand was initiated by Abinashi Muni into the path of two Shabds; one branch of this line continued through Amolak Das, to Bishan Das, and Sant Ajaib Singh, before He got initiation by Master Kirpal Singh.]

Vaid, vaidya

An Ayurvedic physician

Vaikuntha

Celestial heaven that is the home of Vishnu; situated at mount Meru

Vairag Pralay

Dissolution of the lower Creation that occurs up to the region of Brahm after fourteen Jal Pralays; also Bairaag Pralay

Vaishya

One of four castes (varnas) of the Hindu social order; originally, those in agriculture and cattle-rearing; later, as landowners, traders, and money-lenders

Varanasi

Prior name of city of Benaras and Kashi; historical home of Kabir

Vedas

Lit. "Knowledge"; large body of texts originating in the ancient Indian subcontinent; oldest scriptures of Hinduism, also called śruti ("what is heard") literature, distinguishing them from other religious texts, which are called smṛti ("what is remembered"); considered revelations by orthodox Indian theologians, as seen by ancient sages after intense meditation; carefully preserved since ancient times; in the Hindu epic the Mahabharata, their creation is credited to Brahma; the Vedic hymns themselves assert that they were skillfully created by Rishis (sages); there are four Vedas: the Rigveda, the Yajurveda, the Samaveda and the Atharvaveda; each being subclassified into four major text types: the Samhitas (mantras and benedictions), the Aranyakas (text on rituals, ceremonies, sacrifices, and symbolic sacrifices), the Brahmanas (commentaries on rituals, ceremonies, and sacrifices), and the Upanishads (texts discussing meditation, philosophy and spiritual knowledge); some scholars add a fifth category: the Upasanas (worship)

Veshya

Prostitute, streetwalker

Vibhishana

Younger brother of Ravana who joined Rama's army and later became king of Lanka

Vihang marg

Lit. “Path of the swan”; descriptive term describing one of four stages of development of the soul in its inner progress related to the speed with which the soul travels via the Sound Current within; [in increasing order, the progress is described as the speed of the ant (cheenti marg) from the outer nine doors up to the Eye Center within; the speed of the fish (meen marg), from the Eye Center into Brahm; the speed of a spider (makari marg) from Par Brahm up to Sach Khand; and finally, the speed of the swan (vihang marg) in Sach Khand]

Vindhyachal

Sage, who was cursed to live as a mountain in the Dwapar Yuga; he competed with the Himalayas and started to grow so high, that it threatened to obscure the sun and extinguish all life; see Agastya Rishi

Vishnu

Hindu god; one of the Hindu Trinity with Brahma and Shiva; “Sustainer, Preserver” of lower three worlds; Kal in his aspect as preserver

Vithal

Hindu god; also known as Panduranga, Vithoba; considered a manifestation of Vishnu or Krishna

Vivek

Discrimination, power of discernment; one of the four Sadhana Chatushtaya (qualities needed for spiritual discipleship): discrimination between ephemeral and permanent (Nitya and Anitya), real and unreal (Sat and Asat), self and non-self (Atma and Anatma), pleasure and bliss (Ananda); also, vivek buddhi

Wazira

Disciple of Sawan Singh Ji Maharaj; chastised for outward display of inner progress when he had expressed seeing his Master in outer forms of trees and animals; adopted a vow of silence as repentance and was thus called “Moni Wazira”

Worli

Locality within southern Mumbai where Baba Somanath Ji sold clothes at the insistence of Sawan Singh Ji in order to earn his own livelihood

Yaaksha

A usually benevolent nature spirit or fairy, caretakers of the earth and forests; found in Hindu, Jain, and Buddhist literature; generally considered benevolent, but sometimes are associated with ghosts or demonic rakshasas

Yadavas

Clan in the Mahabharata epic of which Krishna was king; a social entity of people who mostly work as farmworkers who are considered outside the caste system; herder of cows or cattle

Yoga

Lit. "Joining, uniting"; system of philosophy and meditation with the aim of uniting the individual soul with the Supreme Spirit or Oversoul; most involve deep meditation and concentration of mind

Yogi

An ascetic who has reached Sahasdal Kamal on the inner astral plane; generically, a practitioner of yoga

Yuga

One of the four Ages of Hindu cosmology (Sat, Dwapar, Treta, Kali) that constitutes one cycle of a Mahayuga

NOTES

Time relationships

1 Nimish = "Twinkling of the eye" (1/3 second)

18 Nimish = 1 Káshtá (5 1/3 seconds)

30 Kashta = 1 Kala (1 minute, 36 seconds)

30 Kala = 1 Mahurta (48 minutes)

3.75 Mahurtas = 1 Ghadi (180 minutes)

8 Ghadis = 1 Aho-rata (24 hours)

30 Mahurtas = 1 Aho-ratra (24 hours)

30 Aho-ratras = 1 month

12 Months = 1 year

360 Years = 1 divine year

4800 Divine years = 1 Sat Yuga (1.728.000 years)

3600 Divine years = 1 Treta Yuga (1,296,000 years)

2400 Divine years = 1 Dwapar Yuga (864,000 years)

1200 Divine years = 1 Kali Yuga (432,000 years)

---

16 Original Powers Created By Anaami Purush

1 Kuram (Maha Kal)

2 Gyani (Yogjit)

3 Vivek

4 Kal Niranjan

5 Sehaj

6 Santosh

7 Subhav

8 Anand

9 Kshama

10 Nikam

11 Jal Rangi

12 Achint

13 Prem

14 Deen Dayal

15 Dhirya Rashan

16 Bhog Santapan